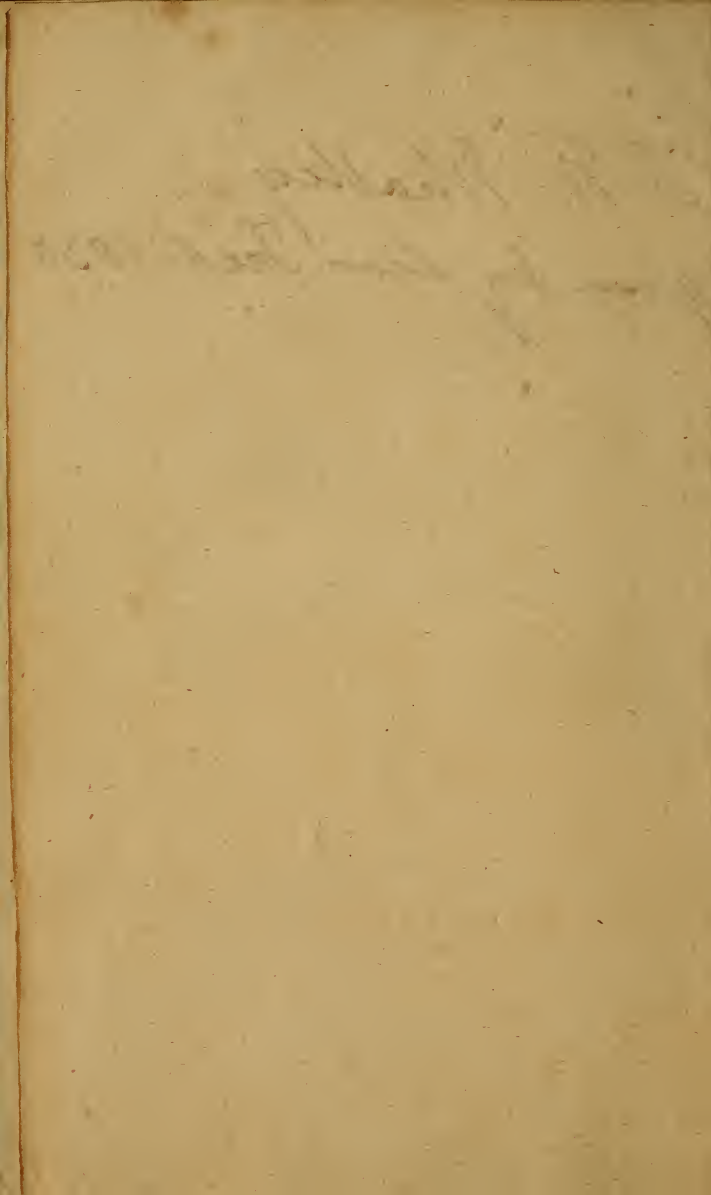
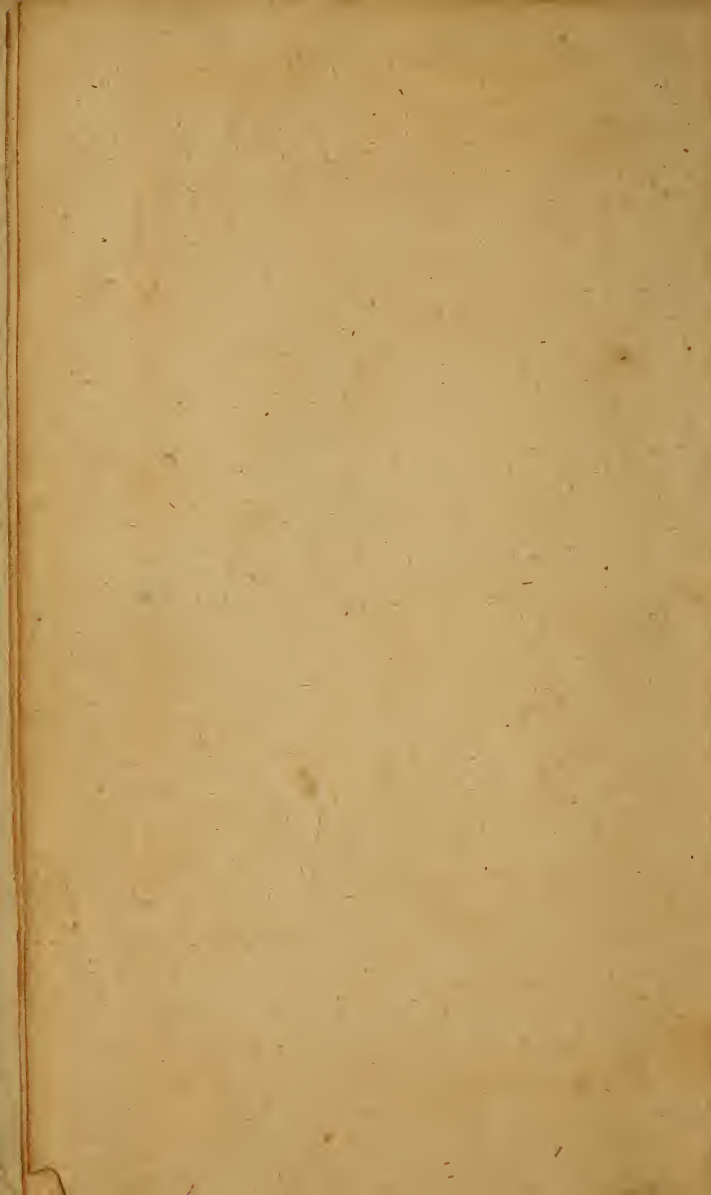




F. W. Whalley
given by Sean Fred 1830









MR. WILLIAM CAMDEN: ALIAS CLARENCEAUX. THE PORTRAITURE OF THE HEARND.

*Whilst this ILE of GREAT BRITTAINE keeps y name
CAMDENS BRITANIA shall Improve his fame.*

R; White sculp;

R E M A I N S

Concerning

B R I T A I N :

T H E I R

<i>Languages,</i>	}	{	<i>Impresses,</i>	<i>9. 1. 16. 10. 11.</i>
<i>Names,</i>			<i>Apparel,</i>	
<i>Surnames,</i>	}	{	<i>Artillerie,</i>	
<i>Allusions,</i>			<i>Wise Speeches,</i>	
<i>Anagramms,</i>	}	{	<i>Proverbs,</i>	
<i>Armories,</i>			<i>Poesies,</i>	
<i>Moneys,</i>	}	{	<i>Epitaphs.</i>	

Written by **WILLIAM CAMDEN**
Esquire, Clarenceux, King of Arms,
Surnamed the Learned.

The Seventh Impression, much amended,
with many rare Antiquities never before
Imprinted.

By the Industry and Care of **JOHN PHILIPOT**
Somerset Herald: and W. D. Gent.

L O N D O N,

Printed for, and sold by, *Charles Harper* at the
Flower de Luce over against *St. Dunstan's Church*, and
John Amery at the *Peacock* over against *Fetter Lane*,
both in *Fleetstreet*, 1674.

R-B DA 610. C18

1674



TO THE

High and Mighty Prince,

CHARLES LODOWICK,

By the Grace of God, Prince
Electoꝛ, Arch-Dapifer and Vi-
car of the Sacred Empire, Count
Palatine of the ancient Principality
of the *Rhene*, Duke of *Bavare*, and
Knight of the most illustrious Or-
der of the GARTER.

S I R,



I hath pleased your
Highness to ac-
knowledg to have
received much
contentment in reading the de-
A 3 *scription*

The Epistle

scription of Great Britain, made by William Camden Esquire, Clarenceux, King of Arms. And this Book being the remains of that greater work was collected by him, and being now (with some Additions of mine) to be printed, it most humbly craves Patronage from your Highness. The Author was worthily admired for his great Learning, Wisdom, and Vertue through the Christian world. And as Pliny said to Vespasian, Benignum etenim est & plenum ingenui pudoris fateri per quos profeceris; it were a
crime

Dedicatory.

crime most wicked, if I should not acknowledg to have receiv-
ed many helps and much fur-
therance from him in the pro-
fession and quality wherein I
serve his Majesty. But while
I am mentioning Benefits, I
were worthy of the foulest cen-
sure my self, if I should not
confess that the greatest hap-
piness that ever hath or can
befall me, was my employment
for the Presentation of the most
Noble Order of the Garter,
to your Highness in the Ar-
my at Bockstel. And stand-
ing thus deeply obliged, I shall
ever pray, that successful and
perpe-

The Epistle, &c.

perpetual felicity may crown
your Highness, and that in
your Princely Clemency you
will afford a gracious accep-
tance to the humble endeavours
of

*Your Highnesses thrice humble
and most faithful servant,*

JO. PHILIPOT,

Somerset Herald.

BRITAIN,



BRITAIN E.

WHereas I have purposed in all this Treatise to confine my self within the bounds of this Isle of *Britain*, it cannot be impertinent, at the very entrance, to say somewhat of *Britain*, which is the only subject of all that is to be said, and well known to be the most flourishing and excellent, most renowned and famous Isle of the whole world: So rich in commodities, so beautiful in situation, so resplendent in all glory, that if the most Omnipotent had fashioned the world round like a ring, as he did like a globe, it might have been most worthily the only gemme therein.

For the Air is most temperate and wholesome, sited in the midst of the temperate Zone, subject to no storms and tempests as the more Southern and Northern are; but stored with infinite delicate fowl. For Water, it is walled and garded with the Ocean, most commodious for traffick to all parts of the world; and watered with pleasant fish-ful and navigable rivers, which yield safe havens and roads, and furnished with shipping and

B Sailers,

Sailers, that it may rightly be termed the *Lady of the Sea*. That I may say nothing of healthful Baths, and of Mears stored both with fish and fowl; The earth fertile of all kind of grain, manured with good husbandry, rich in mineral of coals, tinne, lead, copper, not without gold and silver, abundant in pasture, replenished with cattel both tame and wild, (for it hath more Parks than all *Europe* besides) plentifully wooded, provided with all compleat provisions of War, beautified with many populous Cities, fair Borroughs, good Towns, and well-built Villages, strong Munitions, magnificent Palaces of the Prince, stately houses of the Nobility, frequent Hospitals, beautiful Churches, fair Colledges, as well in other places, as in the two Universities, which are comparable to all the rest in Christendome, not only in antiquity, but also in learning, buildings, and endowments. As for government Ecclesiastical and Civil, which is the very soul of a kingdom, I need to say nothing, when as I write to home-born, and not to strangers.

But to praise *Britain* according as the dignity thereof requires, is a matter which may exercise, if not tire, the happiest wit furnished with the greatest variety of learning; and some already have busied their brains and pens herein with no small labour and travel: let therefore these few lines in this behalf suffice, out of an ancient Writer. *Britain, thou art a glorious Isle, extolled and renowned among all Nations; the navies of Tharsis cannot be*

compared to thy shipping, bringing in all precious commodities of the world: the Sea is thy wall, and strong fortifications do secure thy Ports: Chivalry, Clergy and Merchandize do flourish in thee. The Pisans, Genoveses and Venetians do bring thee Saphires, Emeralds and Carbuncles from the East: Asia serveth thee with silk and purple, Africa with Cinamon and Balm, Spain with Gold, and Germany with Silver: Thy Weaver Flanders doth dräpe Cloth for thee of thine own Wool; Thy Gascoigne doth send thee Wine: Buck and Doe are plentiful in thy Forests: Drovers of Cattel, and Flocks of Sheep are upon thy Hills: All the perfection of the goodliest Land is in thee: Thou hast all the Fowl of the ayr. In plenty of Fish thou dost surpass all Regions. And albeit thou art not stretched out with large limits, yet bordering Nations clothed with thy Fleeces, do wonder at thee for thy blessed plenty. Thy swords have been turned into Plough-shares: Peace and Religion flourisheth in thee; so that thou art a mirrour to all Christian Kingdomes.

Gascoigne
then under
the Crown
of Eng-
land.

Adde hereunto (if you please) these few lines out of a far more ancient Panegyrist in the time of Constantine the Great. O happy Britain and more blisful than all other Regions: Nature hath enriched thee with all commodities of heaven and earth, wherein there is neither extreme cold in Winter, nor scorching heat in Summer; wherein there is such abundant plenty of Corn, as may suffice both for Bread and Wine: wherein are Woods without wild Beasts, and the Fields without noysom Serpents; but in inite

*Ailgus
Rievallen-
sis.*

numbers of milch Cattel, and Sheep weighed down with rich Fleeces: And that which is most comfortable, long days, and light some nights.

So that, not without cause, it was accounted one of the fairest and most glorious Plumes in the triumphant Diadem of the Roman Empire, while it was a Province under the same; and was truly called by *Charles the Great, The Store-house and Granary of the whole Western world.*

But whereas the said *Panegyrist* falleth into a glad some admiration, how from hence there hath risen gracious Princes, *As good Gods honoured throughout the whole world,* That if ever, as it was lately to our glorious joy evidently, and effectually verified in our late Sovereign, of most dear, sacred, and ever-glorious memory *Q. Elizabeth*, the honour of her time, and the mirrour of succeeding ages; so with an assured confidence, we hope it will likewise be proved true in her undoubted and rightful successour, our dread Lord and Sovereign, That to his endless honour, *Mercy and Truth, Righteousness and Peace* may here kiss together; and true *Religion*, with her attendants *Joy, Happiness, and Glory*, may here for ever seat themselves under him; in whose person the two mighty kingdoms of *England* and *Scotland* hitherto severed, are now conjoyned, and begin to close together into one, in their most ancient name of *Britain.*

If any would undertake the honour and precedence of *Britain* before other Realms in
serious

serious manner (for here I protest once for all, I will pass over each thing lightly & slightly) a world of matter at the first view would present it self unto him. As that the true Christian Religion was planted here most anciently by *Joseph of Arimathea*, *Simon Zelotes*, *Aristobulus*, yea by *Saint Peter*, and *Saint Paul*, as may be proved by *Dorotheus*, *Theodoretus*, *Sophronius*, and before the year of Christ 200. it was propagated, as *Tertullian* writes, to places of *Britain*, *inaccessa Romanis*, whether the *Romans* never reached, which cannot be understood but of that part which was after called *Scotland*. The kingdoms also are most ancient, held of God alone, acknowledging no superiours, in no vassalage to Emperour or Pope. The power of the Kings more absolute, than in most other kingdoms, their territories very large; for the Kings of *England*, beside *Ireland*, have commanded from the *Isles of Orkenay* to the *Pyrene Mountains*, and are *de jure*, Kings of all *France* by descent. The Kings of *Scotland*, beside the ample realm of *Scotland* commands the 300. Western *Isles*, the 30. of *Orkney*, and *Schetland*. Also, which was accounted a special note of Majesty in former ages; The Kings of *England*, with them of *France*, *Jerusalem*, *Naples*, and afterwards *Scotland*, were antiently the only anointed Kings of Christendome: which manner, begun among the *Jews*, was recontinued at length by the Christian Emperours of *Constantinople*, with

Tho. Moore
in the *De-*
bellation
Parl. 43
Ed. 3.

Caropales }

this word at the anointing, Ἰδι ἄγιον, that is,

Be holy, and *Ἰδι ἄξιον*, Be worthy; and from thence was that sacred ceremony brought to us and the other kingdome. In respect whereof our Kings are capable of spiritual jurisdiction, according to that of our Law, *Reges sacro oleo uncti sunt spiritualis jurisdictionis capaces.*

Term. Hi-
laris 33.
Edw. 3.

Charisma
of Doctor
Hooker.

As for that admirable gift hereditary to the anointed Princes of this Realm, in curing the Kings Evil, I refer you to the learned Discourse thereof lately written. Neither would it be forgotten, that *England* in the opinion of the Popes (when they sway'd the world, and their authority was held sacred) was preferred, because it contained in the Ecclesiastical Division, two large Provinces, which had their severall *Legati nati*; whereas *France* had scantily one: That *Scotland* was by them accounted an exempt kingdome, and a peculiar properly appertaining to the *Roman Chapel*. And which was accounted in that age a matter of honour, when all Christianity in the Council of *Constance* was divided into Nations, *Anglicana Natio* was one of the principal, and no subaltern. As also, that in times past, the Emperour was accounted *Major filius Ecclesie*, the King of *France Filius Minor*, and the King of *England Filius Tertius, & Adoptivus*. And so in general Councils, as the King of *France* had place next the Emperour on the right hand, so the King of *England* on the left; and the Kings of *Scotland*, as appeareth in an ancient Roman Provincial, had next place before *Castile*,

Epist. Bo-
nif. sept.
ad Ed. 1.
reg. Anglie.

And

And howsoever the *Spaniard* since *Charles* the 5. time challengeth the premier place in regard of the largeness of his dominions: Pope *Julius* the second gave sentence for *England* before *Spain* in the time of King *Henry* the seventh.

The Arch-bishops of *Canturbury*, who were anciently stiled *Arch-bishops of Britain*, were adjudged by the Popes, *tanquam alterius orbis Pontifices maximi*; and they had their place in all general Councils, at the Popes right foot. The title also of *Defensor fidei*, is as honourable, and more justly conferred upon the King of *England*, than either *Christianissimus* upon the French, or *Catholicus* upon the *Spaniard*. Neither is it to be omitted, which is so often recorded in our Histories, when *Brithwald* the Monk, not long before the Conquest, busied his brain much about the succession of the Crown, because the blood Royal was almost extinguished; he had a strange vision, and heard a voyce, which forbade him to be inquisitive of such matters, resounding in his ears, *The kingdom of England is Gods own kingdom, and for it God himself will provide*. But these and such like are more fit for a graver treatise than this. I will perform that I promised, in handling nothing seriously, and therefore I will bring you in some Poets, to speak in this behalf for me, and will begin with old *Alfred* of *Beverly*, who made this for *Britain* in general, which you must not read with a censorious eye; for it is, as the rest I will cite, of the

middle age, having heretofore used all of more ancient and better times in another work. But thus said he of Britain.

*Insula prædives quæ toto vix eget orbe,
Et cujus totus indiget orbis ope.*

*Insula prædives, cujus miretur, & optet,
Delicias Salomon, Octavianus opes.*

For Scotland the North part of Britain, one lately in a far higher strain, and more Poetically, sung these :

Buchanas
1676.

*Quis tibi frugifera memorabit jugera glebæ,
Aut eris gravidos, & plumbi pondere sulcos,
Et nitidos auro montes, ferroq; rigentes,
Deq; metalliferis manantia flumina venis :
Quæq; beant alias communia commoda gen-
tes ?*

For Wales on the West side of Britain an old riming Poet sung thus :

*Terra fecunda fructibus, & carnibus, & piscibus,
Domesticis, Silvestribus, Bobus, Equis, & ovibus.
Leta cuncta seminibus, culmis, spicis, graminibus,
Arvis, pratis, pecoribus, herbis gaudet & floribus,
Fluminibus, & fontibus, convallibus, & montibus.
Convales pastum proferunt, Montes metalla con-
ferunt.*

*Carbo sub terra cortice, crescit viror in vertice,
Calcem per artis regulas, præbet ad tecta tegulas.
Epularum materia, mel, lac, & lactiinia,
Mulsam, medo, cervisia, abundat in hac patria :
Et quicquid vitæ congruit, ubertim terra tribuit.
Sed ut de tantis dotibus, multa concludam brevi-
bus,*

*Stat hæc in orbis angulo, ac si Deus à seculo
Hanc daret promptuarium cunctorum salutarium.*

But

But for England an old Epigrammatist made these with a *Prosopopœia* of Nature, the indulgent mother to England, which doth comprise as much as the best wits can now conceive in that behalf.

Hildebertus Bishop of Mainz.

*Anglia terra ferax, tibi pax secura quietem,
Multiplicem luxum merx opulenta dedit.*

*In nimio nec stricta gelu, nec sydere fervens,
Clementi celo, temperiæque places.*

*Cum pareret Natura parens, varioq; favore
Divideret dotes omnibus una locis :*

*Seposuit potiora tibi, matrêmque professa
Insula sis felix, plenâque pacis, ait.*

*Quicquid amat luxus, quicquid desiderat usus,
Ex te proveniet, vel aliunde tibi.*

Accordingly it is written in the Black Book of the Exchequer, that our Ancestors termed England a store-house of treasure, and a Paradise of pleasure in this verse;

Divitiisque sinum, deliciisque larem.

So that not without cause Pope Innocentius the 4. most willingly, and especially desired to see *Divitias Londini, & delicias Westmonasterii*. And would often say, That England was a Paradise or garden of pleasure, a Pit which could never be drawn dry, and where much was, much might be had.

Matth. Paris.

And accordingly in that age these verses were written in praise of England.

*Anglia dulce solum, quod non aliena recensque,
Sed tua dulcedo pristina dulce facit.*

*Quæ nihil à Galis, sed Gallia mutuât à te,
Quicquid honoris habet, quicquid amoris habet.*

Merry

Merry Michael the Cornish Poet piped this upon his Oaten Pipe for England, but with a mocking compassion of Normandy, when the French usurped in the time of King John.

*Nobilis Anglia, pocula, prandia, donat & era.
Terra juvabilis & sociabilis, agmine plena,
Omnibus utilis Anglia fertilis est, & amena:
Sed miserabilis & lachrymabilis absque cater-
va,*

Neustria debilis, & modo flebilis est, quia serva.

I know not whether these of Henry of Huntington though more ancient, are worthy to be remembered :

*Anglia terrarum decus ; & flos finitimarum,
Est contenta sui fertilitate boni.*

*Externas gentes consumptis rebus egentes,
Cum fames ledit, recreat & reficit.*

*Commoda terra satis, miranda fertilitatis,
Prosperitate viget, cum bona pacis habet.*

Old Robert of Gloucester in the time of King Henry the 3. honoured his country with these his best English rimes, which I doubt not but some (although most now are of the new cut) will give the reading.

*England is a well good Land ; in the stead best
Set in the one end of the world, and reigneth west.
The Sea goeth him all about, he stint as an yle :
Of foes it need the less doubt, but it be through
gile*

*Of folk of the self-land, as me hath I sey while.
From South to North it is long, eight hundred
mile,*

*And two hundred mile broad from East to West
to wend*

*Amid the land as it might be, and not as in the
one end.*

*Plenty men may in England of all good see,
But folk it agult, other years the worse and
worse be.*

*For England is full enough of fruit and of treene,
Of Woods and of Parks, that joy it is to seene.*

Have patience also to read that which fol-
loweth in him of some cities in this Realm.

*In the countrey of Canterbury, most plenty of Fish
is,*

*And most chase of wild beasts, about Salisbury I
wis.*

*And London Ships most, and Wine at Winchester.
At Hartford Sheep and Oxe, and Fruit at Worces-
ter.*

Soap about Coventry, and Iron at Glocester.

Metal, Lead and Tin in the County of Exeter.

Everwike of fairest wood: Lincoln of fairest men.

Cābridge and Hūtingtō most plēty of deep venne.

Ely of fairest place: of fairest sight Rochester.

Far short was he that would comprise the ex-
cellencies of England in this one verse:

Montes, Fontes, Pontes, Ecclesia, Fœmina, Lana.

Mountains, Fountains, Bridges, Churches,
Women and Wool,

Although in these it surpasseth. But to
conclude this, most truly our *Lucan* singeth
of this our country.

*Sam. Da-
riel.*

The fairest land, that from her thrusts the rest,

As if she car'd not for the world beside,

A world within her self with wonders blest.



The Inhabitants of Britain.

AS all the Regions with the whole worlds frame, and all therein was created by the Almighty, for his last and most perfect work, that goodly, upright, provident, subtile, witty, and reasonable creature, which the Greeks call *ἄνθρωπος*, for his upright look; the Latines *Homo*, for that he was made of *Mold*; and we with the Germans, call *man*, whose principal part, the mind, being the very image of God, and a petty world within himself: so he assigned in his divine providence, this so happy and worthy a region to men of answerable worth, if not surpassing, yet equalling the most excellent inhabitants of the earth, both in the endowments of mind, lineaments of body, and their deportment both in peace and war, as, if I would enter into this discourse, I could very easily shew.

But overpassing their natural inclination by heavenly influence, answerable to the disposition of *Aries*, *Leo* and *Sagittary*; and *Jupiter*, with *Mars* dominators for this Northwest part of the world, which maketh them impatient of servitude, lovers of liberty, martial

Cicero.

*Pet. Non-
sim.*

*Ptol. in
Quadrip.*

tial and couragious; I will only in particular note somewhat, and that summarily, of the Britains, Scottish and English, the three principal Inhabitants:

The Britains, the most ancient people of this Isle, anciently inhabited the same from sea to sea, whose valour and prowess is renowned both in Latine and Greek monuments, and may appear in these two points which I will here only note. First, that the most puissant Roman forces, when they were at the highest could not gain of them (being but then a half naked people) in thirty whole years, the countries from the Thames to *Striviling*. And when they had gained them and brought them into form of a Province, they found them so warlike a people, that the Romans levied as many Cohorts, Companies and Engins of Britains from hence for the service of *Armenia, Ægypt, Illyricum*, their frontire Countries, as from any other of their Provinces whatsoever. As for those Britains which were farther North, and after, as is most probable, called *Picts* (for that they still painted themselves when the Southern parts were brought to civility) they not only most couragiously defended their liberty, but offended the Romans with continual and most dangerous incurfions.

The other remainder of the Britains, which retired themselves to the West parts, now called *Wales*, with like honour of fortitude, for many hundred years repelled the yoke both of the English and Norman slavery.

Britains.

Plinius.

Notitia
provincia-
rum.Pict. Bri-
tains.Welsh Bri-
tains.

ry.

ry. In which time how warlike they were, I will use no other testimony than that of King Hen. the second, in his letter to Emanuel Emperour of Constantinople: *The welch Nation is so adventurous, that they dare encounter naked with armed men, ready to spend their blood for their countrey, and pawn their life for praise.* How active and serviceable they were when King Rich. Cuer-de-lion led an army of them into France, have this testimony of William Britto. (who then lived) in his fifth book of *Philippeidos.*

*Protinus extremis Anglorum finibus agmen
Wallorum immensum numero vocat, ut nemorosa
Per loca discurrant, ferroque ignique furore
Innato, nostri vastent consinia regni.*

*Gens Wallensis habet hoc naturale per omnes
Indigenas, primis proprium quod servat ab annis
Pro domibus sylvas, bellum pro pace frequentat:
Iraeque facilis, agilis per devia cursu,
Nec soleis plantas, caligis nec crura gravantur,
Frigus doctia pati, nulli cessura labori.
Veste brevi, corpus nullis oneratur ab armis.*

*Nec munit thorace latus, nec casside frontem,
Sola gerens, hosti cedem quibus inferat, arma,
Clavam cum jaculo, venabula, gesa, bipennem,
Arcum cum pharetris, nodosaque tela, vel hastam
Assiduis gaudens pradis, fusoque cruore.*

How afterward in process of time they conformed themselves to all civility, and the reason thereof appeareth by these lines of a Poet then flourishing.

*Mores antiqui Britonum jam ex conviciu Saxonu
Commutantur in melius, ut patet ex his clarius.*

Hortos

*Hortos & agros excolunt, ad oppida se conferunt,
Et loricati equitant, & calceati peditant,
Urbanè se reficiunt, & sub tapetis dormiunt,
Ut judicentur Anglici nunc potius, quàm Wallici.
Hujus si queratur ratio, quietius quàm solito
Cur illi vivant hodie, in causa sunt divitiæ,
Quas cito gens hæc perderet, si passim nunc confligeret.*

*Timor damni bos retrahit, nam nil habens nil
metuit.*

*Et ut dixit Satyricus : Cantat portator vacuus
Coram latrone tutior, quàm phaleratus ditior.*

And since they were subjected to the Imperial Crown of *England*, they have to their just praise, performed all parts of dutiful loyalty and allegiance most faithfully thereunto; plentifully yielding Martial Captains, judicious Civillians, skilful common Lawyers, learned Divines, compleat Courtiers, and adventurous Souldiers. In which commendations their cousins the Cornishmen do participate proportionably, although they were sooner brought under the English command.

Great also is the glory of those Britains, which in that most doleful time of the English invasion, withdrew themselves into the West parts of *Gallia*, then called *Armorica*: For they not only seated themselves there, maugre the Romans (then indeed low, and near setting) and the French: but also imposed their name to the Countrey, held and defended the same against the French, until in our Grandfathers memory, it was united to *France*, by the sacred bonds of matrimony.

*Armorican
or French
Britains.*

Next

Scottish-
men.

Bed. lib. 1.

Next after the Britains, the Scottish men coming out of *Ireland*, planted themselves in this Isle on the North side of *Cluid*, partly by force, partly by favour of the Picts, with whom a long time they annoyed the Southern parts, but after many bloody battels amongst themselves, the Scottish men subdued them, and established a Kingdom in those parts, which with manlike courage, and warlike prowess, they have maintained, and have purchased great honour abroad. For the French cannot but acknowledge they have seldom atchieved any honourable acts without Scottish hands, who therefore are deservedly to participate the Glory with them. As also divers parts of *France*, *Germany* and *Suitzerland*, cannot but confess, that they owe to the Scottish Nation, the propagation of good letters, and Christian Religion amongst them.

English-
men.

See after-
ward in
Langua-
ges.

After the Scottishmen, the Angles, Englishmen or Saxons, by Gods wonderful providence were transplanted hither out of *Germany*; a people composed of the valiant *Angles*, *Jutes* and *Saxons*, then inhabiting *Jutland*, *Holsten*, and the sea-coasts along to the river *Rhene*, who in short time subduing the Britains, and driving them into the mountainous western parts, made themselves by a most compleat conquest, absolute Lords of all the better soyl thereof, as far as *Orkeney*. Which cannot be doubted of, when their English tongue reacheth so far along the East coast, unto the farthest parts of *Scotland*, and the

the people thereof are called by the *Higblandmen*, which are the true Scots, by no other name than *Saxons*, by which they also call us the English.

This warlike, victorious, stiff, stout and vigorous Nation, after it had as it were taken root here about one hundred and sixty years, and spread his branches far and wide, being mellowed and mollified by the mildness of the soyl and sweet air, was prepared in fulness of time for the first spiritual blessing of God, I mean our regeneration in Christ, and our ingrafting into his mystical body by holy Baptism. Which *Beda* our Ecclesiastical Historian recounteth in this manner, and I hope you will give it the reading. *Gregory* the Great Bishop of *Rome*, on a time saw beautiful boys to be sold in the market at *Rome*, and demanded from whence they were; answer was made him, out of the Isle of *Britain*. Then asked he again, whether they were Christians or no? they said no. *Alas* for pity said *Gregory*, that the foul fiend should be Lord of such fair folks, and that they which carry such grace in their countenances, should be void of grace in their hearts. Then he would know of them by what name their Nation was called, and they told him, *Angleshmen*, And justly be they so called (quoth he) for they have Angelick faces, and seem meet to be made coheirs with the Angels in heaven.

Lib. 2. Cap.
1.

Since which time, they made such happy progress in the Christian profession both of faith
C and

and works, that if I should but enter into consideration thereof, I should be overwhelmed with main tides of matter. Many and admirable monuments thereof, do every where at home present themselves to your view, erected in former times (and no small number in our age, although few men note them) not for affectation of fame, or ostentation of wealth, but to the glory of God, increase of faith, of learning, and to maintenance of the poor. As for abroad, the world can testify that four Englishmen have converted to Christianity, eight Nations of Europe. *Winfred alias Boniface*, the Den-shire-man, converted the German *Saxons*, *Franconians*, *Hessians*, and *Thuringians*: *Willebrod* the Northern man, the *Frisians* and *Hollanders*. *Nicholas Brakeſpeare* of *Middlesex*, who was afterwards called *Pope Hadrian*, the *Norwegians*, and not long since, *Thomas de Walden* of *Essex*, the *Lithuanians*. Neither will I here note which strangers have observed, that *England* hath bred more Princes renowned for sanctity, than any Christian Nation whatsoever.

It doth also redound to the eternal honour of *England*, that our countrymen have twice been Schoolmasters to *France*. First when they taught the *Gaules* the discipline of the *Druides*; and after, when they and the *Scottishmen* first taught the *French*, the liberal Arts, and perswaded *Carolus Magnus* to found the *University of Paris*. They also brought into *France* the best laws which the
Parliament

Parliament of *Paris* and *Burdeaux* have now in use. They at the lowest ebbe of learning, amazed the world with their excellent knowledge in Philosophy, and Divinity: for that I may not particulate of *Alexander of Hales*, the *Irrefragable Doctor*, Schoolmaster to the *Angelique Doctor Thomas Aquinas*, one Colledge in *Oxford* brought forth in one age those four lights of learning: *Scotus* the *Subtile*, *Bradwardine* the *Profound*, *Okham* the *Invincible*, and *Burley* the *Perspicuous*, and as some say, *Baconthorpe* the *Resolute*; which titles they had by the common consent of the judicial and learned of that and the succeeding ages.

Mertons
Colledge

Yet their military glory hath surpassed all; for they have terrified the whole world with their Arms in *Syria*, *Ægypt*, *Cyprus*, *Spain*, *Sicily* and *India*.

They have traversed with most happy victories both *France* and *Scotland*, brought away their Kings captives, conquered *Ireland*, and the Isle of *Cypres*, which King *Richard* the first gave frankly to *Guy* of *Lusignian*: and lately with a maidens hand, mated the mightiest Monarch in his own Countries. They beside many other notable discoveries, twice compassed the whole globe of the earth with admirable success, which the Spaniards have yet but once performed. Good Lord, how spaciouly might a learned pen walk in this argument!

But lest I should seem over prodigal in the praise of my countrymen, I will only pre-

sent you with some few verses in this behalf,
and first this Latine Rithme of the middle
times, in praise of the English Nation, with
some close cautions. Its quilted as it were
out of shreds of divers Poets, such as Scho-
lars do call a *Cento*.

*Quo versu Anglorum possim describere gentem,
Sæpe mihi dubiam traxit sententia mentem.
Sunt in amicitia percussio fœdere veri.*

*Major at est virtus, quàm querere, parta tueri.
Sunt bello fortes, alacres, validique duellis,
Aspera sed positis mitescant secula bellis.*

*Sunt nitidi, culti florent virtutis amore,
Sed nihil est virtus, nisi cum pietatis honore.*

*Quid sit avaritiæ pestis gens Anglica nescit,
Crescit amor dandi, quantû ipsa pecunia crescit.
Ætas prima studet, dare largè, dando virescit.*

*Vas nisi sincerum quodcunque infundis acefcit.
Lautior est illis cum mensa divite cultus,
Accedunt hilares semper super omnia vultus.*

*Non ibi Dametas pauper dicit Melibæo,
In cratere meo Thetis est sociata Lyæo.*

*Gratius ingenium datur his, & gratia morum,
Sic norunt quàm sit dulcis mixtura bonorum.*

*Anglorum cur est gens quevis invida genti?
Summa petit livor, perflant altissima venti.*

And for the Scottish Nation this of their
own Poet :

*Illæ pharetratis est propria gloria Scotis,
Cingere venatu saltus, superare notando
Flumina, ferre famem, contemnerè frigora & æstus:
Nec fessæ & muris patriam, sed Marte tueri,
Et sprete incolumem vita defendere famam,
Polliciti servare fidem sanctumque vereri*

Numen

Numen amicitiae, mores non munus amare.

The merry free and frank disposition of the old English, was thus described by *Alfred of Beverly*.

*Anglia plena joci, gens libera & apta jocari:
Libera gens cui libera mens & libera lingua,
Sed lingua melior, liberiorque manus.*

The desire of knowledge in the English, the contempt thereof in the French Britons, and the swelling pride of Normans was thus rhimed on in that time;

*Scire Anglis sitis est, sitis est nescire Britannis,
Fastus Normannis crescit crescentibus annis.*

Pope *Eugenius* the fourth said, that the Englishmen were fit for any thing, and to be preferred before other Nations, were it not for their wavering and unsetled lightness. *Polycraticon.*

The sweet that the Pope sucked hence a long time so easily, gave occasion to their successors to suck *England* almost dry with extorting from the Clergy, and imposing such burdens upon them: that *Adam de Murymuth* called Englishmen, *The Popes Asses, willing to bear all burdens whatsoever.* In this respect another Pope playing upon people at his pleasure, said that the Italians were *Volatilia caeli*, the French and Spaniards *Pisces æquoris*, the English and Germans, *Pecora campi.*

Salt and sharp was he which said, French and English do not read as they write. Flemings and Germans do not sing as they prick. Spaniards and Italians do not mean as they speak.

The hypercritical controller of Poets, *Julius Scaliger*, doth so severely censure Nations, that he seemed to sit in the chair of the scornful, and therefore I will omit him and his censures, lest I might seem to approve them.

Camerarius more moderately writeth, *The Germans are warlike, plain-meaning and liberal; The Italians proud, vindicative and witty; The French well made, intemperate, and beady; The Spaniards disdainers, advised, piling, and polling; Englishmen stirring, trading, busie and painful.*

The Frenchmen are not altogether untrue and unfavourable to *England* in this their proverbial speech. *England is the Paradise of women, the Purgatory of servants, and the Hell of horses.*

Lewes Regius or *Le Roy* in his vicissitudes observeth that the Spaniards commonly are haughty, the Moors disloyal, the Greeks wary, the Italians advised, the French hardy, the French and Scots lusty and stout.

But most true this may seem which runneth currant every where. *The Bridges of Poland; the Devotion of Italians; the Fasts of Germans; the Monks of Boeme; the Nuns of Suaben; the Religion of Pruze; the Constancy of the French; the impatience of the Spaniard; the new Guise of the English, are suitable, like unto like.*

A certain Italian in his censuring humour noteth, that such is the humour of the Englishman, the more charge and authority he hath, the more matters he covets to thrust himself

himself into, albeit impertinent to him, to make himself esteemed above that he is, and whatsoever he enterpriseth either for favour or displeasure, he maintaineth by right or wrong.

The Welchmen our neighbours, or rather our incorporate countrymen, both by approved allegiance and law, in their British old book of Triplicities write: *As welsh men do love Fire, Salt and Drink: the Frenchmen, Women, Weapons and Horses: so Englishmen, do especially like good Cheer, Lands and Traffick.* This good cheer causeth the Germans to recharge us with gluttony, when we charge them with drunkenness; which as we received from the Danes, so we first taught the French all their Kitchen-skill, and furnishing their Tables.

P. Fovius:

And in the same place, *The Welsh are liberal, the French courteous, the English confident.*

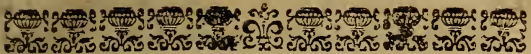
Doctor Bowrd shall end these matters, who painted for an English man, a proper fellow naked, with a pair of Tailors shears in one hand and a piece of cloth on his arm, with these rhimes: how truly and aptly I refer to each mans particular consideration.

*I am an Englishman, and naked I stand here,
Musing in my mind, what garment I shall wear;
For now I will wear this, and now I will wear that,
Now I will wear I cannot tell what:*

*All new fashions be pleasant to me,
I will have them whether I thrive or thee:
Now I am a frisker, all men on me look,*

What should I do but set Cock on the hoop?
 What do I care, if all the world me fail,
 I will have a garment reach to my tail;
 Then am I minion, for I wear the new guise,
 The next year after I hope to be wise:
 Not only in wearing my gorgeous array,
 For I will go to learning a whole Summers day;
 I will learn Latine, Hebrew, Greek and French,
 And I will learn Dutch sitting on my bench.
 I do fear no man, all men feareth me,
 I overcome my adversaries by land and by sea:
 I had no peer, if to my self I were true,
 Because I am not so, divers times do I rue,
 Yet I lack nothing, I have all things at will,
 If I were wise and would hold my self still,
 And meddle with no matters but to me pertain-
 ing,

But ever to be true to God and my King.
 But I have such matters rowling in my pate,
 That I will and do I cannot tell what.
 No man shall let me, but I will have my mind,
 And to father, mother, and friend I'll be unkind:
 I will follow mine own mind and mine old trade,
 Who shall let me? the divels nails are unpar'd,
 Yet above all things new fashiens I love well.
 And to wear them my thrift I will sell,
 In all this world I shall have but a time,
 Hold the cup good fellow, here is thine and mine.



Languages.

FROM the people we will now proceed to the Languages. Here would Scholars shew you the first confusion of Languages out of *Moses*, that the Gods had their peculiar tongue out of *Homer*; that bruit Beasts, Birds and Fishes, had their own proper languages out of *Clemens Alexandrinus*. They would teach you out of *Euphorus*, that there were but two and fifty tongues in the world, because so many souls out of *Jacob* descended into *Ægypt*; and out of *Arnobius*, that there were seventy two. Albeit *Timoſthenes* reporteth that in *Dioscurias*, a mart Town of *Colchis*, there trafficked three hundred Nations of divers languages: And howsoever our *Indian* or *American* discoverers say, that in every fourscore mile in *America*, and in every valley almost of *Peru* you shall find a new language. Neither would they omit the Island where the people have cloven tongues out of the fabulous *Narrations* of *Diodorus Siculus*: yea, they would lash out of the *Utopian* language with
Volvola Barchin hemam, la lalvola drame pagloni.

In Psal.
104.

When

When as it is a greater glory now to be a *Linguist*, than a *Realist*. They would moreover discourse at large, which I will tell you in a word.

*Britania
Camdeni.*

First, the British tongue or Welsh (as we now call it) was in use only in this Island, having great affinity with the old *Gallique* of *Gaul*, now *France*, from whence the first inhabitants in all probability came hither. Afterward the *Latin* was taken up, when it was brought into the form of a Province, by little and little. First about the time of *Domitian*, according to that notable place of *Tacitus*, where he reporteth that *Julius Agricola*, Governour here for the *Romans*, preferred the *Britains*, as able to do more by wit, than the *Gauls* by study: *Ut qui* (saith he) *modò linguam Romanam abnuebant, eloquentiam concupiscerent. Inde etiam habitus nostri honor & frequens toga.* Then when *Roman Colonies* were here planted, and the people ruled by *Roman laws*, written in the *Latine tongue*: but especially after that all born in the *Roman Provinces* were enfranchised Citizens of *Rome* by *Adrian* the Emperour, as *S. Chrysoſt.* writeth; or rather by *Marcus Antoninus*, as *Aurel. Viſtor* reporteth. Then the world accounted themselves all one Nation, and sung, *Jam cuncti gens una sumus.* As *Rutilius* to *Romes* praise.

*Latine
tongue in
the Roman
Provinces.*

*Dumque offers vicis proprii consortia juris,
Urbem fecisti, quod prius orbis erat.*

Hence it is that so many *latine words* remain in the *French*, *Spanish* and other tongues,

as also from the Popes practice, who imposed the *Latine* tongue in the divine Service, as a token of subjection to the *Roman* Sea.

Notwithstanding in this Isle the *British* over-grew the *Latine*, and continueth yet in *Wales*, and some villages of *Cornwal* intermingled with *Provincial Latine*, being very significative, copious and pleasantly running upon agnominations, although harsh in aspirations. After the *Irish* tongue was brought into the Northwest parts of the Isle, out of *Ireland* by the ancient *Scottishmen*, and there yet remaineth. Lastly, the *English-Saxon* tongue came in by the *Engilish-Saxons* out of *Germany*, who valiantly and wisely performed here all the three things, which imply a full conquest, *viz.* the alteration of laws, language, and attire.

This *English* tongue is extracted, as the nation, from the *Germans*, the most glorious of all now extant in *Europe* for their moral, and martial vertues, and preserving the liberty entire, as also for propagating their language by happy victories in *France* by the *Franks*, and *Burgundians*; in this Isle by the *English-Saxons*; in *Italy* by the *Heruli*, *West-Goths*, *Vandals*, and *Lombards*; in *Spain* by the *Suevians* and *Vandales*. And this tongue is of that extension at this present, that it reacheth from *Switzerland*, and from the fountains of *Rbene* over all ancient *Germany*, both high and low as far as the river *Vistula* (except *Bohemia*, *Silesia*, and part of *Polonia* which speak the *Sclavonian* tongue) and also over *Denmark*,

mark, Sweden, Gotland, Norway Island to the *Hyperborean* or *Frozen-Sea*; without any great variety, as I could prove particularly. But let this suffice, that for the Latine conjunction copulative *E T*, we and the *Saxons* in *Germany* use *And*, the *Netherlands* *End*, the *Switzers* *Vvnd*, other *Germans* *Ond*, the *Gotlanders* *Vnt*, the *Islanders* *Ant*, as the old *Francs* used *Eind* and *Ind*.

And to the honour of our progenitors (the *English Saxons*) be it spoken, their conquest was more absolute here over the *Britains*, than either of the *Francs* in *France* over the *Gauls*, or the *Goths* and *Lombards* in *Italy* over the *Romans*; or of the *Goths*, *Vandals* and *Moors* over the antient *Spaniards* in *Spain*: For in those nations much of the provincial Latine (I mean the Latine used whilest they were Provinces of the *Romans*) remaineth, which they politickly had spread over their Empire, as is already said.

But the *English-Saxon* conquerours, altered the tongue which they found here wholly: so that no *British* words, or provincial *Latin* appeared therein at the first: and in short time they spread it over this whole *Island* from the *Orcades* to the *Ile of Wight*, except a few barren corners in the *Western* parts, whereunto the reliques of the *Britains* and *Scots* retired, preserving in them both their life and language. For certain it is that the greatest and best parts, the *East* and *South* of *Scotland*, which call themselves the *Lawland-men*, speak the *English* tongue varied only in *Dialect*,

as descended from the *English-Saxons*: and the old *Scottish*, which is the very *Irish*, is used only by them of the West, called the *Hechland-men*, who call the other as the Welsh call us *Sassons*, *Saxons*, both in respect of language and original, as I shewed before.

I dare not yet here affirm for the antiquity of our language, that our great-great-great-grandfathers tongue came out of *Persia*, albeit the wonderful linguist *Joseph Scaliger* hath observed, *Fader*, *Modér*, *Bruder*, *bond*, &c. in the *Persian* tongue in the very sence as we now use them.

It will not be unproper I hope to this purpose, if I note out of the Epistles of that learned Ambassador *Eusbequius*, how the inhabitants of *Taurica Chersonessus*, in the uttermost part of *Europe* Eastward, have these words, *Wind*, *Silver*, *Cörn*, *Salt*, *Fish*, *Son*, *Apple*, *Waggén*, *Singen*, *Ilanda*, *Beard*, with many other in the very same sence and signification, as they now are in use with us, whereat I marvelled not a little when I first read it. But nothing can be gathered thereby, but that the *Saxons* our progenitors, which planted themselves here in the West, did also to their glory place *Colonies* likewise there in the East.

As in the Latine tongue, the learned make, in respect of time, four *Idioms*, the *Ancient*, the *Latine*, the *Roman*, the *Mixt*: so we in ours may make the *Ancient*, *English-Saxon*, and the *Mixt*. But that you may see how powerful *Time* is in altering tongues as all things
else,

else, I will set down the Lords Prayer as it was translated in fundry ages, that you may see by what degrees our tongue is risen, and thereby conjecture how in time it may alter and fall again.

If we could set it down in the ancient *Saxon*, I mean in the tongue which the English used at their first arrival here, about 440. years after Christs birth, it would seem most strange and harsh Dutch, or Geberish, as women call it; or when they first embraced Christianity, about the year of Christ 600. But the ancientest that I can find, was about 900. years since, about the year of Christ 700. found in ancient *Saxon* glossed *Evangelists*, in the hands of my good friend M. Robert Bowyer, written by *Eadfride* the eight Bishop of *Lindiffarne* (which after was translated to *Durham*) and divided according to the ancient *Canon of Eusebius*, not into chapters; for *Stephen Langton*, Archb. of *Canterbury*, first divided the holy Scriptures into Chapters, as *Robert Stephan* did lately into verse; and thus it is.

Holy Island.

Our Father which art in heaven
Vren Fader thic arth in heofnas,
be hallowed thine name. come
Sic gehalgud thin noma to cymeth
thy kingdom. Be thy will so as in
thin ric. Sic thin willa sue is in
heaven and in earth. Our lose
heofnas, and in cortho. Vren hlaf

Super.

*Super-stantial give us to day, and
ofer wittlic fel us to daeg, and*

*forgive us debts ours, so we for-
forgef us scylda urna, sue we for-*

*give debts ours, and do not lead,
gefan scyldgum vrum; and no inlead*

*us into temptation. But deliver every one
vsith in custnung. Ah gefrig vrich*

*from evil.
from ifle. Amen.*

Some two hundred years after, I find this
somewhat varied in two Translations.

Thur vre fader the eart on heofenum

Si thin nama gehalgod. Cum thin ric.

*Si thin willa on eorthan, swa swa on heofe- * *Gewurth*
daily *thin willa.*

num. Syle us to dæg urn dægthanlican hlaf
trespasses.

And forgif us ure gyltas swa, swa we for-
against us have trespassed

gifath * tham the with us agyltath. And ne *Vrum gy-*
letndum.

led the us on costnung, Ac alys us from

Be it so.
yfle. * Si it swa.

Sothlice.

About

About an hundred and threescore years after, in the time of King *Henry* the second, I find this rhyme sent from *Rome* by Pope *Adrian* an Englishman, to be taught to the people.

*Ure fadyr in heaven rich,
 Thy name be halyed ever lich:
 Thou bring us thy michel bliff,
 Als hit in heaven y-do,
 Evar in yearth been it also:
 That holy bread that lasteth ay,
 Thou send it ous this ilke day.
 Forgive ous all that we have don,
 As we fergivet uch other mon:
 Ne let ous fall into no founding,
 Ac shield ous fro the fowl thing. Amen.*

Neither was there any great variation in the time of King *Henry* the 3. as appeareth in this of that age, as I conjecture by the Character.

*Fader that art in heaven bliff,
 Thin helge nam it wurth the bliff.
 Cumen and mot thy kingdom,
 Thin holy will it be all don.
 In heaven and in erdh also,
 So it shall bin full well Ic tro.
 Gif us all bread on this day,
 And forgif us ure sins,
 As we do ure wider wins:
 Let us not in fonding fall,
 Oac fro evil thu syld us all. Amen.*

In the time of King *Richard* the second about a hundred and odde years after, it was so mollified, that it came to be thus, as it is in the Translation of *Wickeliffe*, with some Latinè words now inserted, whereas there was not one before.

Our fadyr, that art in heaven; halloed be thy name; thy kingdom com to; be thy will done, so in heaven, and in erth: gif to us this day our bread over other substance: and forgif to us our dettis, as we forgoeven to our detters, and leed us not into temptation, but deliver us fro evil. Amen.

Hitherto will our sparkful youth laugh at their great grandfathers *English*, who had more care to do well, than to speak minion-like, and left more glory to us by their exploiting of great Acts, than we shall do by our forging of new words, and uncouth phrases:

Great verily was the glory of our tongue before the *Norman* Conquest, in this, that the old *English* could exprefs most aptly, all the conceits of the mind in their own tongue without borrowing from any. As for example:

The holy service of God, which the *Latins* called *Religion*, because it knitted the minds of men together, and most people of *Europe* have borrowed the same from them, they called most significantly *Ean-fastnes*, as the one

and only assurance and fast anchor-hold of our souls health.

The gladsome tidings of our salvation, which the *Greeks* called *Evangelion*, and other Nations in the same word, they called *God-spel*, that is *Gods speech*.

For our *Saviour*, which we borrowed from the *French*, and they from the *Latin Salvator*, they called in their own word, *Haelend* from *Hael*, that is *Salus*, safety, which we retain still in *Al-hael*, and *Was-hael*, that is, *Ave, Salve, Sis salvus*.

They could call the disciples of Christ, *Learning Cnihtas*, that is, *Learning Servitors*. For *Cniht* which is now a name of worship, signified with them an *Attendant*, or servitour.

They could name the *Pharisees* according to the *Hebrew Sunder-balgens*, as holy religious men, which had sundred and severed themselves from other.

The *Scribes* they could call in their proper signification, as *Book-men*, *Bocer*. So they called parchment, which we have catcht from the *Latin, pergamentum*, *Boo-fell* in respect of the use.

So they could call the Sacrament *Halig-dome*, as holy judgment. For so it is according as we receive it.

They could call *fertility* and fruitfulness of land significatively *Eordes-wela*, as wealth of the earth.

They could call a *Comet*, a *Fixed Star*; which is all one with *Stella crinita*, or *cometa*. So they did call the judgment-seat *Domesettle*.
That

That which we call the *Parliament*, of the *French Parler*, to speak, they called a *Witten-mot*, as the Meeting and assembly of wise men.

The certain and inward knowledge of that which is in our mind, be it good or bad, which in the Latine word we call *conscience*, they called *Inwit*, as that which they did inwardly wit and wote, that is, know certainly.

That in a River which the Latines call *Alveus*, and *Canalis*, and from thence most Nations of *Europe* name the *Chanel*, *Kanel*, *Canale*, &c. they properly called the *Stream-race*.

Neither in the degrees of kindred were they destitute of significative words; for he whom we of a *French* and *English* compound word call *Grandfather*, they called *Baldfader*, whom we call *Great Grandfather*, they called *Thirda-fader*. So, him which we call *Great Great Grandfather*, they called *Förda-fader*, and his father *Fifth-fader*.

An *Eunuch*, for whom we have no name, but from the *Greeks*, they could aptly name *Unstana*, that is, without stones, as we use *unspotted* for without spot, *Unlearned*, for without learning.

A covetous man whom we so call of the *French Convoitese*, they truly called *Git-sor*, as a sore and eagre *Getter*, and *Gatherer*.

That which the Latines call *Abortus*, and we in many words, *Untimely birth*, or *Born before the full time*, they called *Mis-born*.

A *Porter*, which we have received from the *French*, they could in their own word

as significantly call *A Doreward*.

I could particulate in many more, but this would appear most plentifully, if the labours of the learned Gentlemen Master *Laurence Nowel* of *Lincolns-Inne*, who first in our time recalled the study hereof, Master *William Lambert*, Master *I. Foscelin*, Master *Fr. Tate* were once published. Otherwise it is to be feared, that devouring *Time*, in few years will utterly swallow it, without hope of recovery.

The alteration and admiration in our tongue, as in all others, hath been brought in by entrance of Strangers, as *Danes*, *Normans* and others which have swarmed hither; by traffick, for new words as well as for new wares, have always come in by the tyrant *Time*, which altereth all under heaven; by *Use*, which swayeth most, and hath an absolute command in words, and by *pregnant wits*: specially since that learning after long banishment, was recalled in the time of King *Henry* the eighth, it hath been beautified and enriched out of other good tongues, partly by enfranchising and endenizing strange words, partly by refining and mollifying old words, partly by implanting new words with artificial composition, happily containing themselves within the bounds prescribed by *Horace*. So that our tongue is (and I doubt not but hath been) as copious, pithy and significative, as any other tongue in *Europe*: and I hope we are not yet, and shall not hereafter come to that which *Seneca* saw in his time,

in Epist.

time, *When mens minds begin once to inure themselves to dislike, whatsoever is usual is disdained.* They affect novelty in speech, they recal fore-worn and uncouth words, they forge new phrases, and that which is newest, is best liked; there is presumptuous and far fetching of words. And some there are that think it a grace if their speech do hover, and thereby hold the hearer in suspense: you know what followeth.

Omitting this, pardon me, and think me not over-ballanced with affection, if I think that our *English* tongue is (I will not say as sacred as the *Hebrew*, or as learned as the *Greek*) but as fluent as the *Latin*, as courteous as the *Spanish*, as Courtlike as the *French*, and as amorous as the *Italian*, as some Italianated amorous have confessed. Neither hath any thing detracted more from the dignity of our tongue, than our own affecting of forraign tongues, by admiring, praising and studying them above measure: whereas the wise *Romans* thought no small part of their honour to consist in the honour of their language, esteeming it a dishonour to answer any forraigner in his own language. As for a long time the *English* placed in the Borrough-towns of *Ireland* and *Wales*, would admit neither *Irish* nor *Welsh*, among them. And not long since for the honour of our native tongue, *Henry Fitz-Allen*, Earl of *Arundel*, in his travel into *Italy*, and the Lord *William Howard* of *Effingham*, in his government of *Calice*, albeit they were not ignorant

ignorant of other forreign tongues, would answer no strangers by word or writing, but only in English. As in this consideration also before them Cardinal *Wolfey* in his Ambassage into *France*, commanded all his servants to use no French, but meer English to the French, in all communication whatsoever.

As for the *Monosyllables* so rife in our tongue, which were not so originally, although they are unfitting for verses and measures, yet are they most fit for expressing briefly the first conceits of the mind, or *Intentionalia* as they call them in Schools: so that we can set down more matter in fewer lines, than any other language. Neither do we or the Welsh so curtaile the *Latine*, that we make all therein *Monosyllables*, as *Joseph Scaliger* chargeth us; who in the mean time forgetteth, that his Frenchmen have put in their *proviso* in the Edict of *Pacification* in the *Grammatical* war, that they might not pronounce *Latine* distinctly, and the Irish not to observe quantity of syllables. I cannot yet but confess that we have corruptly contracted most names both of men and places, if they were of more than two syllables, and thereby hath ensued no little obscurity.

Whereas our tongue is mixed, it is no disgrace, when as all the tongues of *Europe* do participate interchangeably the one of the other, and in the learned tongues, there hath been like borrowing one from another. As the present *French* is composed of *Latine*, *German*, and the old *Gallique*, the *Italian* of *Latine*

In Catal-
His.

Latine and *German-Gotish*, and the *Spanish* of *Latine*, *Gotish-German*, and *Arabique*, or *Morisquo*. Yet it is false which *Gesner* affirmeth that our tongue is the most mixt and corrupt of all other. For if it may please any to compare but the Lords Prayer in other languages, he shall find as few *Latine* and borrowed forreign words in ours, as in any other whatsoever. Notwithstanding the diversity of Nations, which have swarmed hither, and the practice of the *Normans*, who as a monument of their Conquest, would have yoaked the English under their tongue, as they did under their command, by compelling them to teach their children in Schools nothing but *French*, by setting down their Laws in the *Norman-French*, and enforcing them most rigorously to plead and to be impleaded in that tongue only, for the space of three hundred years, until King *Edward* the Third enlarged them first from that bondage. Since which time, our language hath risen by little, and the Proverb proved untrue, which so long had been used, *Jack would be a Gentleman, if he could speak any French*.

*In Mitbri-
date.*

Herein is a notable Argument of our Ancestors stedfastness in esteeming and retaining their own tongue. For as before the Conquest they misliked nothing more in King *Edward* the Confessor, than that he was Frenchified, and accounted the desire of forreign language then to be a foretoken of the bringing in of forreign powers, which indeed happened. In like manner after the Conquest notwithstanding

ing those enforcements of the *Normans* in supplanting it, and the nature of men which is most pliable with a curious jollity to fashion and frame themselves according to the manners, attire and language of the Conquerours: Yet in all that long space of 300 years, they intermingled very few French-Norman words, except some terms of law, hunting, hawking and dicing, when as we within these 60 years, have incorporated so many Latine and French, as the third part of our tongue consisteth now in them. But like themselves continue still those old Englishmen which were planted in *Ireland*, in *Fingal* and the Countrey of *Weysford*, in the time of King *Henry* the 2. who yet still continue their ancient attire and tongue, insomuch that an English gentleman not long since, sent thither in Commission among them, said that he would quickly understand the Irish, when they spake the ancient English. So that our ancestors seemed in part as jealous of their native language, as those *Britains* which passed hence into *Armorica* in *France*, and marrying strange women there, did cut out their tongues, lest their children should corrupt their language with their mothers tongue, or as the *Germans*, which have most of all Nations opposed themselves against all innovations in habit and language.

Whereas the *Hebrew Rabbines* say, and that truly, that Nature hath given man five instruments for the pronouncing of all letters, the lips, the teeth, the tongue, the palate and the throat;

throat; I will not deny but some among us do pronounce more fully, some flatly, some broadly and no few mincingly, offending in defect, excess or change of letters, which is rather to be imputed to the persons and their education, than to the language. When as generally we pronounce by the confession of strangers, as sweetly, smoothly and moderately, as any of the Northern Nations of the world, who are noted to soupe their words out of the throat with fat and full spirits.

This variety of pronounciation hath brought in some diversity of Orthography, and here-upon Sir *John Price*, to the derogation of our tongue, and glory of his *Welsh*, reporteth that a sentence spoken by him in *English*, and penned out of his mouth by four good Secretaries, severally, for trial of our Orthography, was so set down by them, that they all differed one from the other in many letters: whereas so many *Welsh* writing the same likewise in their tongue, varied not in any one letter at all. Well, I will not derogate from the good Knights credit; yet it hath been seen where ten *English*, writing the same sentence, have all so concurred, that among them all there hath been no other difference, than the adding, or omitting once or twice of our silent *E*, in the end of some words. As for the *Welsh*, I could never happen on two of that Nation together, that would acknowledge that they could write their own language.

Sir *Thomas Smith* her Majesties Secretary not
long

long since a man of great learning and judgment, occasioned by some uncertainty of our Orthography, though it seem grounded upon *sound Reason*, and *Custom*, laboured to reduce it to certain heads; seeing that whereas of Necessity there must be so many letters in every tongue, as there are simple and single sounds, that the *Latine* letters were not sufficient to express all our simple sounds. Therefore he wished that we should have A short, and A long, because *a* in *Man*, and in *Mân* of horse hath different sounds; E long as in *Mên* moderate, and *e* short as in *Mên*, and an English *e* as in *wee*, *thee*, *he*, *me*; I long, and I short as in *Bi*, *per*, and *Bi*, *emere*: O short, and O long, as in *smoke* of a woman, and *smoke* of the fire: V long, as in *But*, *Ocrea*, and V short, as in *But* *Sed*: and v for y *Greek*, as *flu*, *nu*, *tru*. For consonants he would have C be never used but for Ch, as it was among the old *English*, and K in all other words; for Th, he would have the *Saxon* letter *Thorne*, which was a D with a dash through the head, or p; for I consonant the *Saxon* *ȝ*, as *ȝet*, not *Jeat* for *Jeat-stone*, *ȝay* for *jay*: Q. if he were King of the A, B, C, should be put to the horn, and banished; and *Ku* in his place, as *Kuik*, not *quick*, *Kuarel*, not *Quarel*: Z, he would have used for the softer S, or eth, and es; as *diz* for *dieth*, *liz* for *lies*, and the same *S* inverted for *sh*, as *Sal* for *shall*, *fles* for *flesh*. Thus briefly I have set you down his device, which albeit *Sound and Reason* seemed to countenance, yet that

Tyrant

Tyrant *Custom* hath so confronted, will never be admitted.

If it be any glory the *French* and *Dutch* do brag of, that many words in their tongues do not differ from the *Greek*, I can shew you as many in the *English*; whereof I will give you a few for a taste, as they have offered themselves in reading; but withal, I trust you will not gather by consequence, that we are descended from the *Grecians*. Who doth not see identity in these words, as if the one descended from the other?

Καλέω, to call.

Πάτῳ, a path.

Ἰάπτω, to lap.

Ῥάνις, rain.

Ῥαπίζεν, to rap.

Λοίοδος, last.

Ζέω, to seeth.

Θρασύς, rash.

Νέον, new.

Γράσις, grass.

Ὀρχαρος, an orchard.

Κρέμα, to creak.

Ἄστὴρ, a star.

Ὅλος, whole.

Φαῦλος, foul.

Θήρ, a deer.

Ῥάβδος, a rod.

Ῥαζώνη, rest.

Μήνη, the moon.

Μύλη, a mill.

Τίττος, a teat.

Languages.

- Σκάφι, a ship.
 Ψόφος, a rope.
 Κά... to gallop.
 Ἄχος, ache.
 Ῥάχος, a rag.
 Κλίμαξ, a climbing.
 Οὔθηρ, an udder.
 Ὀαροί, whorish sport.
 Κῦσαι, to kiss.
 Ἄγχεσθαι, to hang.
 Ἐρα, earth.
 Κάραβος, a crab.
 Φῶλος, a phoal.
 Λύχνος, a link.
 Κόπτω, to cut.
 Ῥαίφν, to raze out.
 Ὠχερα, oker.
 Μωκάω, to mock.
 Ἐλάσων, lefs.
 Ἀξίνη, an axe.
 Σκώπτειν, to scoff.
 Στρώνυμι, to strow.
 Χάερμη, a skirmish.
 Κυριακή, a Church.
 Ποτήριον, a pot.
 Μυσάχες, Mustaches.
 Θύρα, a door.
 Ὀλκας, a hulk.

Κακάω, to you know what.

With many more, if a man could be at leisure to gather them with *Budeus*, *Baifius*, *Junius*, *Pichardus*, and others.

Hereby may be seen the original of some *English* words, and that the *Etymology* or reason

son whence many other are derived, beside them already specified, may as well be found in our tongue, as in the learned Tongues, though with some difficulty; for that herein, as in other tongues, the truth lieth hidden and is not easily found, as both *Varro* and *Isidore* do acknowledg. But an indifferent man may judge that our name of the most divine power, God, is better derived from Good, the chief attribute of God, than *Deus* from *θεός*, because God is to be feared. So *Winter* from Wind, *Summer* from the Sun, *Lent* from springing, because it falleth in the Spring; for which our Progenitours the *Germans* use *Glent*. The feast of Christ's Rising, *Easter*, from the old word *East*, which we now use for the place of the rising of the Sun, *Sayl* as the *Sea-bail*, *Windor* or *Window*, as a door against the wind, *King* from *Coning*, for so our Great-grandfathers called them, which one word implyeth two most important matters in a Governour, *Power*, and *Skill*: and many other better answering in sound and sence, than those of the *Latines*; *Frater quasi fere alter*; *Tempestat quasi Tempus pestis*; *Caput à capiendo*; *Digiti quia decenter juncti*; *Cura quia cor urit*; *Peccare quasi pedam capere*.

Dionysius a Greek coynor of *Etymologies* is commended by *Athenæus*, in his supper-guls, table-talkers, or *Deipnosophista*, for making mouse-traps of *Musteria*: and verily if that be commendable, the Mint-masters of our *Etymologies* deserve no less commendation;

mendation; for they have merrily forged *Money* for *My-hony*; *Flatter* from flie at her; *Shovell* from shove-full; *Mayd* as my ayd; *Mastief* as Mafe-thief; *Staff* as *Stay of*; *Beer*, *Be here*; *Simony*, *See-mony*; *Stirrup*, a *Stayr-up*, &c.

This merry playing with words too much used by some, hath occasioned a great and high personage to say, that as the *Italian* tongue is fit for courting; the *Spanish* for treating; the *French* for traffick; so the *English* is most fit for trifling and toying. And so doth *Giraldus Cambrensis* seem to think, when as in his time he saith, the *English* and *Welsh* delighted much in licking the letter, and clapping together of Agnominations. But now will I conclude this trifling discourse with a true tale out of an antient Historian.

Of the effectual power of words, great disputes have been of great wits in all Ages; the *Pythagoreans* extolled it, the impious *Jews* ascribed all miracles to a name which was ingraved in the revestary of the Temple, watched by two brazen dogs, which one stole away and enseamed it in his thigh, as you may read in *Orosius de Sapiaentia*, and the like in *Rabbi Hamas Speculation*: and strange it is what *Samonicus Serenus* ascribed to the word *Abacadarba*, against *Agues*. But there was one true *English* word of as great, if not greater force than them all, now out of all use, and will be thought for found barbarous; but therefore of more efficacy (as it pleaseth *Porphyrie*) and in signification it signifieth as it seemeth, no more than abject, base-minded, false.


false-hearted, coward, or nidget. Yet it hath levied Armies, and subdued rebellious enemies; and that I may hold you no longer, it is *Niding*: For when there was a dangerous rebellion against King *William Rufus*, and *Rocheſter* Caſtle then the moſt important and ſtrongeſt Fort of this Realm was ſtoutly kept againſt him, after that he had but proclaimed that his Subjects ſhould repair thither to his Camp, upon no other penalty, but that whoſoever reſuſed to come, ſhould be reputed a *Niding*: they ſwarmed to him immediately from all ſides in ſuch numbers, that he had in few days an infinite Army, and the Rebels therewith were ſo terrified, that they forthwith yielded. But while I run on in this courſe of our *Engliſh* tongue, rather reſpecting matter than words, I forget that I may be charged by the minion refiners of *Engliſh*, neither to write State *Engliſh*, Court *Engliſh*, nor Secretary *Engliſh*, and verily I acknowledge it: Sufficient it is for me, if I have waded hitherto in the fourth kind, which is plain *Engliſh*, leaving to ſuch as are compleat in all, to ſupply whatſoever remaineth.

Vide Gloſſ.
W. Watts
in Matth.
Paris.

William
Malmsbu-
ry.

Niding!

The



*The Excellency of the English
 Tongue by R.C. of Antho-
 ny Esquire to W.C.*

IT were most fitting (in respect of discreti-
 on) that men should first weigh matters
 with judgment, and then encline their
 affection, where the greatest reason swayeth.
 But ordinarily it falleth out to the contrary;
 for either by custome, we first settle our affecti-
 on, and then afterward draw in those argu-
 ments to approve it, which should have fore-
 gone, to perswade our selves. This prepos-
 terous course, seeing antiquity from our elders,
 and universality of our neighbours do enti-
 tle with a right, I hold my self the more
 freely warranted *delirare*, not only *cum vulgo*,
 but also *cum sapientibus*, in seeking out with
 what commendations I may attire our *English*
 language, as *Stephanus* had done for the
French, and divers others for theirs.

Four points
 requisite in
 a language

Locutio is defined, *Animi sensus per vocem
 expressio*, On which ground I build these con-
 sequences: That the first and principal point
 sought in every language, is that we may ex-
 press the meaning of our minds aptly each
 to other. Next, that we may do it readily
 without great ado. Then fully, so as others
 may

may throughly conceive us. And last of all handsomly, that those to whom we speak may take pleasure in hearing us, so as whatsoever tongue will gain the race of perfection, must run on these four wheels, *Significancy, Easiness, Copiousness*, and *Sweetness*; of which the two foremost import a necessity, the two latter a delight. Now if I can prove that our *English* Language, for all, or the most, is matchable, if not preferable before any other in use at this day, I hope the assent of any impartial Reader will pass on my side: And how I endeavour to perform the same, this short labour shall manifest.

To begin then with the Significancy, it consisteth in the letters, words, and phrases. Significancy
cj. And because the *Greek* and *Latine* have ever born away the prerogative from all other tongues, they shall serve as touch-stones to make our trial by.

For letters we have K more than the *Greeks*, K and Y more than the *Latines*, and W more than them both, or the *French* and *Italians*. Letters;

In those common to them and us, we have the use of the *Greek* B in our V, of our B they have none; so have we of their Δ and Θ in our Th, which in *that* and *things* expresseth both; but of our D they have none. Likewise their Y we turn to another use in *yield*, than they can, and as for E G and I, neither *Greeks* nor *Latines* can make profit of them, as we do in these words, *Each, Edge, Joy*. True it is that we in pronouncing the *Latine*,

use them also after this manner; but the same in regard of the antient and right Roman delivery altogether abusively, as may appear by *Scaliger*, *Sir Thomas Smith*, *Lipsius*, and others.

Words.

Now for the significancy of words, as every *Individuum* is but one, so in our Native *English Saxon* language, we find many of them suitably expressed by words of one syllable: those consisting of more are borrowed from other Nations, the examples are infinite, and therefore I will omit them as sufficiently notorious.

Interjections.

Again for expressing our passions, our interjections are very apt and forcible. As finding our selves somewhat aggrieved, we cry *Oh*, if more deeply *Oh*, when we pity *Alas*, when we bemoan, *Alack*, neither of them so effeminatè as the *Italian Deb*, or the *French Helas*: In detestation we say *Phy*, as if therewithall we should spit: In attention *Haa*; in calling *Whoups*; in hallowing *Wahabow*; all which (in my ear) seem to be derived from the very natures of those several affections.

Composition of words.

Go we from hence to the composition of words, and therein our language hath a peculiar grace, a like significancy, and more short than the *Greeks*; for example in *Moldwarp* we express the nature of that beast. In *handkercher* the thing and his use. In *upright* that vertue by a Metaphor. In *Wisdom* and *Domes-day*, so many sentences as words, and so of the rest, for I give only a taste that may

may direct others to a fuller observation of what my sudden memory cannot represent unto me. It may pass also the masters of this significancy, that in a manner all the proper names of our people do import somewhat, *Names,* which from a peculiar note at first of some one of the Progenitours in process of time invested it self in a possession of the posterity, even as we see like often befall to those, whose fathers bare some uncouth Christian names. Yet for the most part we avoid the blemish given by the *Romans*, in like cases, who distinguished the persons by the imperfections of their bodies, from whence grew their *Nasones*, *Labeones*, *Frontones*, *Dentones*, and such like, how ever *Macrobius* coloureth the same. Yea so significant are our words, that *Aquivo-* among them sundry single ones serve to ex-^{ca.}press divers things, as by *Bill* is meant weapon, a scroll, and a birds beak; by *Grave*, sober, a tomb, and to carve; and by *Light*, mark, match, file, sore, and pray, the semblable.

Again, some sentences, in the same words carry a divers sence, as, till desert ground: some signifie one thing forward, and another backward, as *Feeler I was no fo*, *Of on saw I releef*. Some signifie one self thing forward and backward, as *Ded deemed*, *I ioi*, *reviver*, and this, *Eye did Madam Erre*. Some carry a contrary sence backward, to that they did forward, as *I did level ere ven*, *veu ere level did I*.

Some deliver a contrary sence by the di-

vers pointing as the Epistle in Doctour *Wilson's* Rhetorick, and many such like, which a curious head, leasure and time might pick out.

Proverbs. Neither may I omit the significancy of our Proverbs, concise in words, but plentiful in number, briefly pointing at many great matters, and under the circuit of a few syllables prescribing fundry available caveats.

Metaphors. Lastly, our speech doth not consist only of words, but in a sort even of deeds, as when we express a matter by Metaphors, wherein the *English* is very fruitful and forcible.

And so much for the significancy of our Language in meaning.

Easiness to be learned. Now for his easiness in learning, the same shooteth out into branches. The one of others learning our language; the second of our learning that of others. For the first, the most part of our words (as I have touched) are Monosyllables, and so the fewer in tale, and the sooner reduced to memory, neither are we loaden with those declensions, flexions and variations, which are incident to many other Tongues, but a few Articles govern all our Verbs and Nouns, and so we read a very short Grammar.

To learn others. For easie learning of other Languages by ours, let these serve as proofs: there are many *Italian* words, which the *French* men cannot pronounce; as *accio* for which he saith *Ashio*: many of the *French*, which the *Italian* can hardly come away withall; as

Bayler,

Bayler *chagzni Postilon* : many in ours which neither of them can utter ; as *Hedge*, *Water*. So that a stranger, though never so long conversant amongst us, carrieth evermore a watch-word upon his tongue to descry him by : but turn an Englishman at any time of his age into what Countrey soever, allowing him due respite, and you shall see him profit so well, that the imitation of his utterance will in nothing differ from the pattern of that Native Language. The want of which towardness cost the *Ephraimites* their skins ; neither doth this cross my former assertion of others easie learning our Language. For I mean of the sence and words, and not touching the pronounciation.

But I must now enter into the large field of our tongues copiousness, and perhaps long wander up and down without finding easie way of Issue, and yet leave many parts thereof unsurveyed.

3. Copiousness.

My first proof of our plenty I borrow from the choice which is given us by the use of divers Languages. The ground of our own appertaineth to the old *Saxon*, little differing from the present *Low Dutch*, because they more than any of their neighbours have hitherto preserved that speech from any great forreign mixture ; here amongst, the *Brittains* have left divers of their words inter-fowed, as it were, thereby making a continual claim to their ancient possession. We may also trace the footsteps of the *Danish* bitter (though not long during) soveraign-

Borrowing.

ty in these parts, and the *Roman* also imparted unto us of his Latine riches with no sparing hand. Our Neighbours the *French*, have been likewise contented we should take up by retail as well their terms as their fashions: or rather we retain yet but some remnant of that which once here bare all the sway, and daily renew the store. So have our *Italian* travellers brought us acquainted with their sweet relished phrases, which (so their conditions crept not in withall) were the better tolerable, yea, even we seek to make our good of our late *Spanish* enemy, and fear as little the hurt of his tongue, as the dint of his sword. Seeing then we borrow (and that not shamefully) from the *Dutch*, the *Britain*, the *Roman*, the *Dane*, the *French*, the *Italian*, and *Spaniard*; how can our stock be other than exceeding plentiful? It may be objected that such patching maketh *Littleton's* hotch-pot of our tongue, and in effect brings the same rather to a Babelish confusion, than any one entire language.

Answer.

It may again be answered, that this theft of words is no less warranted by the privilege of a prescription, antient and universal, than was that of goods amongst the *Lacedemonians* by an enacted Law; for so the *Greeks* robbed the *Hebrews*, the *Latines* the *Greeks* (which filching *Cicero* with a large discourse in his Book *de Oratore* defendeth) and (in a manner) all other Christian Nations the *Latine*. For evidence hereof, many sentences may be produced consisting of words, that
in

in their original are *Latine*, and yet (have some small variance in their terminations) fall out all one with the *French*, *Dutch*, and *English*, as *Ley*, *Ceremonious persons*, *offer prelate preest*, *cleer Candels flamme*, *in Temples Cloistre*, *in Cholerick Temperature*, *Clifters*, *purgation is pestilent*, *pulers preservative*, *subtill factors*, *advocates*, *Notaries*, *praëtize*, *Papers*, *libels*, *Registers*, *Regents*, *Majesty in Palace bath triumphant Throne*, *Regiments*, *Scepter*, *Vassals*, *Supplication*, and such like. Then even as the *Italian* Potentates of these days make no difference in their Pedegrees and Successions between the bed lawful or unlawful, where either an utter want or a better desert doth force or entice them thereunto, so may the consenting practice of these Nations, pass for a just Legitimation of these bastard words, which either necessity, or conveniency hath induced them to adopt.

Words one
in divers
languages.

For our own parts we employ the borrowed ware so far to our advantage, that we raise a profit of new words from the same stock, which yet in their own Countrey are not merchantable. For example, we deduce divers words from the *Latine*, which in the *Latine* it self cannot be yielded; as the Verbs, *To air*, *to beard*, *to cross*, *to flame*, and their derivations, *airing*, *aired*, *bearder*, *bearding*, *bearded*, &c. as also *closer*, *closely*, *closefness*, *glofingly*, *hourly*, *majestical*, *majestically*. In like sort we graff upon *French* words those buds, to which that soil affordeth no growth, as *chiefly*, *faultry*, *flavish*,

Increase on
borrowing.

Of *Latin*.

preciseness. Divers words also we derive out of the *Latine*, at second hand by the *French*, and make good *English*, though both *Latine* and *French* have their hands closed in that behalf, as in these Verbs, *Pray*, *Point*, *Paze*, *Prest*, *Rent*, &c. and also in the Adverbs, *Carpingly*, *Currantly*, *Actively*, *Colourably*, &c. Again in other Languages there fall out defects, while they want means to deliver that which another Tongue expresseth, as (by *Cicero's* observation) you cannot interpret *Ineptus* unapt, unfit, untoward, in *Greek*. Neither *Porcus*, *Capo*, *Vervex*, a Barrow Hog, a Capon, a Weather, as *Cuiacius* noteth, *ad Tit. de verb. signif.* No more can you express to *stand* in *French*, to *Tye* in *Cornish*, nor *Knave* in *Latine*, for *Nebulo* is a cloudy fellow, or in *Irish*; whereas you see our ability extendeth thereunto.

Defects of
other
Languages.

Moreover the copiousness of our Language appeareth in the diversity of our Dialects, for we have Court and we have Countrey *English*, we have Northern and Southern, gross and ordinary, which differ each from other, not only in the terminations, but also in many words, terms, and phrases, and express the same thing in divers sorts, yet all write *English* alike, neither can any tongue (as I am perswaded) deliver a matter with more variety than ours, both plainly, and by Proverbs and Metaphors: for example, when we would be rid of one, we use to say, *Be going, trudge,*
pack,

pack, be faring, hence away, shift, and by circumlocution; Rather your room than your company, let's see your back, come again when I bid you, when you are called, sent for, entreated, willed, desired, invited, spare us your place, another in your stead, a ship of Salt for you, save your credit, you are next the door, the door is open for you, there is no body holdeth you, no body tears your sleeve, &c. Likewise this word *Fortis* we may synonymize after all these fashions, stout, hardy, valiant, doughty, courageous, adventurous, &c.

And in a word, to close up these proofs of our copiousness, look into our limitations of all sorts of verses afforded by any other language, and you shall find that Sir Philip Sidney, Master Puttenham, Master Stanhurst, and divers more have made use how far we are within compass of a fore-imagined possibility in that behalf.

All sorts of verses.

I come now to the last and sweetest point of the sweetness of our tongue, which shall appear the more plainly, if like two Turkeyes or the London Drapers we match it with our neighbours. The Italian is pleasant, but without finews, as a still fleeting water. The French, delicate, but even nice as a woman, scarce daring to open her lips for fear of marring her countenance. The Spanish majestic, but fulsome, running too much on the O, and terrible like the devil in a play. The Dutch manlike, but withal very harsh, as one ready at every word to pick a quar-

Sweetness.

Compared with others.

a quarrel. Now we in borrowing from them, give the strength of consonants to the Italian, the full sound of words to the French, the variety of terminations to the Spanish, and the mollifying of more vowels, to the Dutch, and so (like Bees) gather the honey of their good properties, and leave the dregs to themselves. And thus when substantialness combineth with delightfulness, fulness with fineness, seemliness with portliness, and currantness with stayedness, how can the language which consisteth of all these sound other than most full of sweetness?

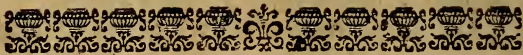
Mixture.

Again, the long words that we borrow being intermingled with the short of our own store, make up a perfect harmony, by culling from out which mixture (with judgment) you may frame your speech according to the matter you must work on, majesticall, pleasant, delicate or manly, more or less, in what sort you please. Adde hereunto, that whatsoever grace any other language carrieth in verse or prose, in Tropes or Metaphors, in Ecchoes and Agnominations, they may all be lively and exactly represented in ours: will you have *Plato's* vein? read *Sir Tho. Smith.* the *Ionick*? *Sir Thomas Moor.* *Cicero's*? *Aschan.* *Varro*? *Chaucer.* *Demosthenes*? *Sir John Cheek* (who in his treatise to the Rebels, hath comprised all the figures of Rhetorick.) Will you read *Virgil*? Take the *Earl of Surrey.* *Catullus*? *Shakesphear* and *Barlow's* fragment; *Ovid*? *Daniel*; *Lucan*? *Spencer*; *Martial*? *Sir John Davies*, and others: will
you

you have all in all for prose and verse? take the miracle of our age, Sir *Philip Sidney*.

And thus if mine own eyes be not blinded by affection, I have made yours to see that the most renowned of other Nations have layed up, as in treasure, and entrusted the *Divisos orbe Britannos*, with the rarest jewels of their lips perfections, whether you respect the understanding for significancy, or the memory for easiness, or the conceit for plentifulness, or the ear for pleasantness: wherein if enough be delivered, to adde more than enough were superfluous; if too little, I leave it to be supplied by better stored capacities; if ought amiss, I submit the same to the discipline of every able and impartial censurer.

Christian



Christian Names.

NAMES, called in Latine, *Nomina quasi Notamina*, were first imposed for the distinction of persons, which we call now Christian names: After for difference of families, which we call Surnames, and have been especially respected, as whereon the glory and credit of men is grounded, and by which the same is conveyed to the knowledge of posterity.

Every person had in the beginning one only proper name, as among the Jews, *Adam, Joseph, Salomon*; among the Egyptians, *Anubis, Amasis, Busiris*; among the Chaldeans; *Ninus, Ninias, Semiramis*; among the Medians, *Astyages, Bardanes, Arbaces*; among the Grecians, *Diomedes, Ulysses, Orestes*; among the Romans, *Romulus, Remus, Faustulus*; among the old Gauls, *Litavicus, Cavarillus, Divitiacus*; among the Germans, *Ariovestus, Arminius, Nassua*; among the Britains, *Cassibelan, Caratan, Calgac*; among the ancient English, *Hengest, Ælla, Kenric*; likewise all other Nations, except the savages of Mount *Atlas* in *Barbary*, which were reported to be both nameless and dreamless.

Varro.
Fulius.
Paris.
Virgilium.

Elinius
Marcellin.

The most ancient Nation of the Jews gave the name at the Circumcision the eighth day after

after the nativity; the Romans to females the same day, to males the 9. day, which they called *Dies lustricus*, as it were the cleansing day, upon which day they solemnized a feast called *Nominulus*, and as *Tertulian* noteth, *Fata scribenda advocabantur*, that is, as I conceive, their nativity was set. And it was enacted by the Emperour *Antoninus Philosophus*, that all should enter their childrens names on record, before Officers thereunto appointed. At what time other Nations in ancient times gave names, I have not read: but since Christianity, most Nations for the time followed the Jews, celebrating baptism the eighth day after the birth, only our Ancestours in this Realm, until latter time baptised, and gave names the very birth day, or next day after, following therein the counsel of *S. Cyprian*, in his 3. Epistle *Ad Fidum*. But the Polonians gave name in the seventh year, at which time they did first cut their childrens hair.

De anim.

Capitolj-
um.Mart.
Cromerum.

The first imposition of Names was grounded upon so many occasions, as were hard to be specified, but the most common in most ancient times among all Nations, as well as the *Hebrews*, was upon future good hope conceived by parents of their children, in which you might see their first and principal wishes toward them. Whereupon *S. Hierom* saith. *Votiva & quasi ob virtutis auspiciū imponuntur vocabula hominibus & appellativa vertuntur in propria, sicut apud Latinos, Victor, Probus, Castus, &c.* And such hopeful lucky names called by *Cicero*, *Bona nomina*, by

by *Tacitus*, *Fausta nomina*, were ever first enrolled and ranged in the *Roman* Musters; first called out to serve at the first sacrifices, in the foundation of *Colonies*, as *Statorius*, *Faustus*, *Valerius*, which implied the persons to be stout, happy and valorous. As contrariwise *Atrius Umber* is accounted in *Livy*, *abominandi ominis nomen*, an abominable name, for that it participated in signification with dismal darkness, dead ghosts, and shadows. And you remember what *Plautus* saith of one, whose name was *Lycò*, that is, a *Greedy Wolf*.

*Vosmet nunc facite conjeçuram cateram
Quid id sit hominis, cui Lycò nomen fiet.*

See *Herodot.* l. 9. de
*Hegefi-
strato.*
Trebellius.
Pollio.

Yea such names were thought so happy and so fortunate, that in the time of *Galienus* one *Regilianus*, which commanded in *Ilyricum*, got the Empire there, only in favour of his name. For when it was demanded at a supper from whence *Regilianus* was derived, one answered, à *Regno*, another began to decline *Rex*, *Regis*, *Regi*, *Regilianus*; whereat the souldiers (which in all actions are forward) began with acclamation, *Ergo potest Rex esse, Ergo potest regere, Deus tibi regis nomen imposuit*: and so invested him with imperial robes. In this Isle also at *Silcester* in *Hampshire*, *Constantinus* a military man of some reputation, in hope of his lucky name, and that he would prove another *Constantinus Magnus* to the good of the

the

the people, was by the Britain Army proclaimed Emperour against *Honorius*: who Lampridi-
us. exploited great matters in his own person in *Gallia*, and by his son in *Spain*. So in former times the name of *Antonius* in remembrance of *Antonius Pius*, was so amiable among the *Romans*, as he was supposed unfit for the Empire, who bare not that name, until *Antonius Elagabalus* with his filthy vices distained the same. We read also that two Ambassadors were sent out of *France* into *Spain*, to King *Alphonse* the ninth, to demand one of the daughters that he begat of the daughter of King *Henry* the second of *England*, to be married to their Sovereign King *Lewis* the eighth: one of these Ladies was very beautiful called *Urraca*; the other not so beautiful; but named *Blanche*, When they were presented to the Ambassadors, all men held it as a matter resolved that the choice would light upon *Urraca*, as the elder and fairer: But the Ambassadors enquiring each of their names, took offence at *Urraca*, and made choice of the Lady *Blanche*, saying, That her name would be better received in *France* than the other, as signifying fair and beautiful, according to the verse made to her honour.

Candida, candescens candore, & cordis & oris.

So that the greatest Philosopher *Plato* might seem, not without cause, to advise men to be careful in giving fair and happy names:

as the *Pythagoreans* affirmed the minds, actions, and successes of men to be according to their *Fate*, *Genius* and *Name*. One also well observeth that these seven things; *Vertue*, good *Parentage*, *Wealth*, *Dignity* or *Office*, good *Presence*, a good *Christian name*, with a gracious *Surname*, and seemly *Attire* do especially grace and adorn a man. And accordingly saith *Panormitan*; *Ex bono nomine oritur bona presumptio*. As the common Proverb, *Bonum nomen, bonum omen*.

For which respect the ancients were not a little studious in giving such names to their Children, as a learned Spaniard * hath well observed——*La Custome des anciens estoit* (saith he) *de bailler volontiers a leurs Infans, des noms ou surnoms bien sonnans, estimans que cela leur acquerroit grace envers les hommes, & que un beau nom revenoit a la personne quelque marque ou impression, conforme a ce que par icelui estoit signifie.*

* *Hist. de Espagne per Leys de Mayerne Turquet p. 286.*

Amm. Marcel. lib. 29.

The devil nevertheless who always maligneth God and goodness, wrought by cruelty of *Valens* the Emperour the destruction of many men of worth, who had happy names beginning with *Theo*, signifying God, as *Theodorus*, *Theodulus*, *Theodoretus*; *Theodosius*, &c. For that divers curious companions had found by the falling of a ring, magically prepared, upon those letters only of all the *Alphabet*, graven in a charger of sundry metals, and set upon a *Laurel trivet*; that one who had his name beginning with *Theod*, should succeed in the Empire. Which was verified in *Theodosius*

sons not long after.

In times of Christianity the names of most holy and vertuous persons, and of their most worthy progenitours were given to stir up men to the imitation of them, whose names they bare. But succeeding ages (little regarding S. *Chrysoftomes* admonition to the contrary, have recalled prophane names, so as now *Diana*, *Cassandra*, *Hippolytus*, *Venus*, *Lais*, names of unhappy disaster are as rife somewhere, as ever they were in *Paganism*: Albeit in our late reformation, some of good consideration have brought in *Zachary*, *Malachy*, *Josias*, &c. as better agreeing with our faith, but without contempt of countrey names (as I hope) which have both good and gracious significations, as shall appear hereafter.

Whereas in late years Surnames have been given for Christian names among us, and no where else in Christendome; although many dislike it, for that great inconvenience will ensue: nevertheless it seemeth to proceed from hearty good will, and affection of the Godfathers to shew their love, or from a desire to continue and propagate their own names to succeeding ages. And is in no wise to be disliked, but rather approved in those, which matching with heirs general of worshipful ancient families, have given those names to their heirs, with a mindful and thankful regard of them, as we have now, *Pickering Worton*; *Grevil Varney*; *Basingburne Gandy*; *Calthorp Parker*; *Pecsal*
F
Brocas;

Brocas; *Fitz-Raulf Chamberlain*, who are the heirs of *Pickering*, *Bassingburne*, *Grevil*, *Calthorp*, &c. For beside the continuation of the name, we see that the self-name, yea and sometime the similitude of names doth kinde sparkles of love and liking among meer strangers.

Neither can I believe a wayward old man, which would say, that the giving of Surnames for Christian names first began in the time of King *Edward* the sixth, by such as would be Godfathers, when they were more than half fathers, and thereupon would have perswaded some to change such names at the Confirmation. Which (that I may note by the way) is usual in other Countreys, as we remember two sons of King *Henry* the second of *France*, christened by the names of *Alexander* and *Heracles*, changed them at their Confirmation into *Henry* and *Francis*.

But two Christian names are rare in *England*, and I only remember now his Majesty, who was named *Charles James*, as the Prince his son *Henry Frederic*; and among private men, *Thomas Maria Wingfield*, and Sir *Thomas Posthumus Hobby*. Although it is common in *Italy* to adjoyn the name of some Saint, in a kind of devotion, to the Christian name, as *Johannes Baptista Spinula*; *Johannes Franciscus Borhomeus*; *Marcus Antonius Flaminius*; and in *Spain* to adde the name of the Saint on whose day the child was born.

If that any among us have named their children

children *Remedium amoris*, *Imago seculi*, or with such like names, I know some will think it more than a vanity, as they do but little better of the new names, *Free-gift*, *Reformation*, *Earth*, *Dust*, *Asbes*, *Delivery*, *More fruit*, *Tribulation*, *The Lord is near*, *More trial*, *Discipline*, *Joy again*, *From above*, *Acceptance*, *Thankful*, *Praise-God*, *Love-God*, and *Live well*; which have lately been given by some to their children with no evil meaning, but upon some singular and precise conceit. That I may omit another more vain absurdity, in giving names and surnames of men, yea and of the best Families to dogs, bears and horses. When as we read it was thought a capital crime in *Pomposianus* for calling his base bond-slaves by the name of grand Captains. Here I might remember how some mislike the giving of Parents names successively to their heirs, for that if they should be forced to prove descent, it would be hard to prove the *Donor* and the *Donee* in *Formedon*, and to distinguish the one from the other.

*Suetonius
in Domit.
ca. 10.*

*See Demo-
sthenes con-
tra Boeti-
um, de Neg-
mine.*

It were impertinent to note here, that destinies were superstitiously by *Onomantia* deciphered out of names, as though the names and natures of men were suitable, and fatal necessity concurred herein with voluntary motion, in giving the name, according to that of *Ansonius* to *Probus*.

*Qualem creavit moribus,
Fussit vocari nomine,
Mundi supremus arbiter.*

And after, where he playeth with bibbing mother *Meröë*, as though she were so named, because she would not drink mere wine without water, or as he pleasantly calleth it *Merum Merum*; for as he saith,

*Qui primus Meröë nomen tibi condidit, ille
Thesida nomen condidit Hippolyto.*

*Nam divinare est, nomen componere, quòd sit
Fortunæ, morum, vel necis indicium.*

For *Hippolytus* the son of *Theseus* was torn in pieces by his coach-horses according to his name. So *Agamemnon* signified he should linger long before *Troy*; *Priamus* that he should be redeemed out of bondage in his childhood; *Tantalus*, that he should be most wretched, because *ἄραν μένων* in the one, and *πελάμεν* in the other, and *τάλαντα* in the third implieth such accidents unto them. Hither also may be referred that of *Claudius Rutilius*.

*Nominibus certis credam decurrere mores?
Moribus aut potius nomina certa dari;*

But to confront Poet with Poet, our good *Epigrammatical* Poet, old *Godfrey of Winchester* thinketh no ominous forespeaking to lie in names, in that to *Faustus*.

*Multùm Fauste tua de nobilitate superbis,
Quodque bono Faustus omine nomen habes,
Sed*

Sed nullum nomen momenti, si licet omen.

Memorable is that which may be observed out of histories, how that men of the self same name have begun and ended great States and Empires: as *Cyrus* the son of *Cambyfes* began the Persian Monarchy; *Cyrus* the son of *Darius* ruined the same. *Darius* the son of *Histaspes* restored it. And again, *Darius* the son of *Arsamis* utterly overthrew it. *Philip* the son of *Amyntus* especially enlarged the Kingdome of *Macedonia*; *Philip* the son of *Antigonus* wholly lost the same. *Augustus* was the first established Emperour of *Rome*; *Augustulus* the last. *Constantinus Magnus* born in this Isle first began the Empire of *Constantinople*; *Constantinus* the last left it to the *Turks*, and utterly lost the same &c.

* The like observation is, that some names are unfortunate to Princes; As *Caius* amongst the Romans; *John*, in *France*, *England* and *Scotland*; and *Henry* lately in *France*. See the table of Christian names.

* Suet. in
Cai. Calig.
ca. ult.

Such like curious observations bred the superstitious kind of Divination called *Onomantia*, condemned by the last general Council, by which the *Pythagoreans* judged the even number of vowels in names to signify imperfections in the left sides of men, and the odde number in the right. By this *Augustus* the Emperour encouraged himself, and conceived good hope of victory, when as the night before the sea-battel at *Actium*, the first

Pliny 24.
c. 4.

*Glicas in
hiflor.*

*Cæl. Chodi-
ginus l. 13.
s. 35.*

*Tacitus 4.
Hifl.*

man he met was a poor way-faring man driving his afs before him, whose name when he demanded he answered, *Entyches*, that is, *Happy man*; and that his asses name was *Nicon*, that is, *Victor*. In which place when he accordingly had obtained the victory, he build-
ed the City *Nicopolis*, that is, *The city of vi-
ctory*, and there erected brasen images of the
man and his afs. By this *Theodatus* King of
the *Goths*, when he was curious to know the
succes of his wars against the *Romans*, an *Ono-
mantical*, or *Name-wifard* Jew willed him to
fhut up a number of fwine in little hog-fties,
and to give some of them Roman names, to
other Gotifh names, with feveral marks, and
there to leave them to a certain day; At the
day appointed the King with the Jew repaired
to the hog-fties, where they found them only
dead to whom they had given the Gotifh
names, and thofe alive to whom they had gi-
ven the Roman names, but yet with their bri-
files more than half fhed. Whereupon the
Jew foretold, that the *Goths* fhould wholly be
difcomfited, and the *Romans* fhould lofe a
great part of their forces. By this *Vefpafian*
was encouraged to take upon him the Empire,
when coming to the Temple of *Serapis* at *A-
lexandria*, and being there alone at his devo-
tion, he fuddenly faw in a vifion, one *Bafilides*,
a Noble man of *Ægypt*, who was then four-
fcore miles off. Upon which name of *Basili-
des* derived from *Basileus*, fignifying a King,
he affured himfelf of royalty, and the Em-
pire which he then complotted for. As con-
cern-

cerning this *Onomantia* a German lately set forth a Table, which I wish had been suppressed, for that the devil by such vanities, doth abuse the credulity of youth to greater matters, and sometimes to their own destructions.

I cannot tell how you would like it, if I should but remember how the *Greeks* superstitiously judged them more happy, in whose names the numeral letters added together, made the greater sum, and therefore *Achilles* forsooth must needs vanquish *Hector*, because the numeral Greek letters rose to a greater number in his name than in the others. Or how the amorous Romans kissed the Cup with a health so often at their meetings, as there were letters in their Mistresses names, according to that of merry *Martial* of his two wenches, *Nevia* which had six letters, and *Justina* that had seven in her name.

Nevia sex cyathis, septem Justina bibatur.

Our Nation was far from those and such curious toys; therefore here will I overpass them, and set down *Alphabetically*, the names which we now call Christian names, most usual to the English Nation, with their significations. For this is to be taken as a granted verity, that names among all Nations and tongues (as I partly noted before) are significative, and not vain senseless sounds. Among the *Hebrews* it is certain out of sa-

cred Scriptures; S. Hierom, and Philo, likewise among the Greeks, Romans, Germans, French, &c. yea among the barbarous Turks, for with them Mahomet signifieth glorified or laudable, Homer lively, Abdalla Gods servant, Seliman peaceable, Agmad good, Haniza ready, Neama pleasant. And the savages of Hispaniola and all America, name their children in their own languages, Glistening light, Sun bright, Gold bright, Fine gold, Sweet, Rich, Feather, &c. as they of Congo, by names of birds, precious stones, flowers,

Joseph A-
sofa.

So that it were gross ignorance, and to no small reproach of our Progenitours, to think their names only nothing significative, because that in the daily alteration of our tongue the signification of them is lost, or not commonly known, which yet I hope to recover, and to make in some part known, albeit they cannot easily and happily be translated, because as Porphyrie noteth, Barbarous names (as he termeth them) were very emphatical and very short. But in all the significations of these names, you shall see the good and hopeful respects which the devisers of the names had, that there is an Orthotes or certitude of names among all Nations according to Plato, and thereby perceive that many were translated out of the Greek and Latine. Withal we may make this fruit by consideration of our names, which have good, hopeful and lucky significations, that accordingly we do carry and conform our selves; so
that

Theologia.
Phœnicum

In Cratylō.

that we fail not to be answerable to them, but be *Noſtri nominis homines*, and $\Phi\epsilon\gamma\acute{o}\nu\mu\epsilon\omega\iota$, as *Severus*, *Probus*, and *Aureolus* are called *Sui nominis imperatores*. And accordingly it seemeth to have been the manner at giving of names, to wish the children might perform and discharge their names, as when *Gunthram* King of the *French*, named *Clotharius* at the Font, he said, *Crescat puer, & hujus sit nominis executor*.

But before I proceed farther, this is to be noted. In most ancient times the *Britains* had here their peculiar names, for the most part taken from colours (for they used to paint themselves) which are now lost, or remain among the *Welsh*. Afterward they took *Roman* names when they were *Provincials*, which either remain corrupted among them, or were extinguished in the greatest part of the *Realm*, after the entrance of the *English Saxons*; who brought in the *German* names, as *Cridda*, *Penda*, *Oswald*, *Edward*, *Uchtred*, *Edmund*, &c. Then to say nothing of the *Danes*, who no doubt brought in their names, as *Suayn*, *Harold*, *Knute*, &c. The *Normans* conquest brought* in other *German* names, for they originally used the *German* tongue, as *William*, *Henry*, *Richard*, *Robert*, *Hugh*, *Roger*, &c. as the *Greek* names, *Ablabius*, *i. e.* innocent, *Aspasius*, *i. e.* Delightful, *Boëthius*, *Symmachus*, *i. e.* helper, *Toxotius*, *i. e.* Archer, &c. were brought into *Italy* after the division of the *Empire*. After the *Conquest*, our *Nation* (who before would not admit strange and unknown names,

* Vide Catalogum de Antiquitate Acad. lib. 2. p. 247. Oldendorpius.

names, but avoyded them therefore as unlucky) by little and little began to use *Hebrew* and sacred names, as *Matthew, David, Sampson, Luke, Simon, &c.* which were never received in *Germany*, until after the death of *Frederick* the 2. about some 300 years since.

So that the *Saxons, Danish, Norman, and British* tongues, are the fittest keys to open the entrance for searching out of our ancient names yet in use. For the *Hebrew*, I will follow the common tables of the Bible, which every one may do as well, and *Philo De nominibus mutatis*. For the *Greek* the best Glossaries with mine own little skill. For the *Welsh* I will sparingly touch them, or leave them to the learned of that Nation. But for old *English* names, which here are the scope of my care, I must sift them as I may out of old *English Saxon* Treatises, as I have hapned upon here and there: and some conjecturally, referring all to the judgement of such, as shall be more happy in finding out the truth, hoping that probability may either please, or be pardoned by such as are modestly learned in Histories and Languages; to whose judgment in all humility, I commit all that is to be said. For that they cannot but observe the diversity of names from the original in divers Languages, as how the *French* have changed *Petrus* into *Pierre*, *Johannes* into *Jehan*, *Benedictus*, to *Benoist*, *Stephanus* to *Estein*, *Radulphus* to *Raoul*: How the *Italians* have changed *Johannes* into *Giovanni*, *Constans* into *Gostante*, *Christophorus* into *Christo-*
iban,

phano, *Jacobus* into *Jacopo*, *Radulphus* into *Radulpho*, *Laurentius* into *Lorenz*. How the *Welsh* have altered *Joannes* into *Evan*, *Ægidius* into *Silin*, *George* into *Sior*, *Lawrence* into *Lowris*, *Constantinus* into *Custenith*. How the *English* have changed *Gerrard* into *Garret*, *Albric* into *Aubry*, *Alexander* into *Sanders*, *Constantine* into *Custance*, *Benedict* into *Bennet*. How the *English* and *Scottish* borderers do use *Roby* and *Rob* for *Robert*, *Lokky* for *Luke*, *Fokie* and *Fonie* for *John*, *Christie* for *Christopher*, &c. That I may omit the *Spaniard* which hath turned *John* into *Juan*, and *Jacobus* into *Jago*, and *Didacus* into *Diego*: as the *Germans* which have contracted *Johannes* into *Hanse*, and *Theodoric* into *Deric*. These and the like, whosoever will learnedly consider, will not think any thing strange which shall hereafter follow; howsoever the unlearned will boldly censure it. I had purposed here, lest I might seem hereafter to lay my foundations in the sands of conjecture, and not on grounds of truth and authority, to have given you the signification of such words as offer themselves most frequent in the compositions of our meer *English* names, *viz.*

<i>El</i>	<i>Bald</i>	<i>Gund</i>
<i>Al</i>	<i>Cin</i>	<i>Hold</i>
<i>Ælf</i>	<i>Cuth</i>	<i>Helm</i>
<i>Ard</i>	<i>Ead</i>	<i>Hulph</i>
<i>Ar</i>	<i>Fred</i>	<i>Hare</i>
<i>Bert</i>	<i>Gisle</i>	<i>Here</i>

Names.

Leod	Rod	Wald
Leof	Ric	Wold
Mer	Sig	Wi
Mund	Stan	Will
Rad	Theod	Win, &c.
Red	Ward	

And these not out of suppositive conjectures but out of *Alfricus Grammar*, who was a learned Archbishop of *Canterbury*, well near six hundred year since, and therefore not to be supposed ignorant of the *English* tongue, out of the *English-Saxon Testament*, *Psalter*, and *Laws*, out of *Willeramus Paraphrasis* upon the *Canticles*, and the learned Notes thereon by a man skilful in the Northern tongues, as also out of *Beatus Rhenanus*, *M. Luther*, *Dasipodius*, *Kilianus*, who have laboured in illustration of the old *German* tongue, which undoubtedly is the Matrix and Mother of our *English*. But I think it most fitting to this purpose, to shew those my grounds in their proper places hereafter.

In the Table following.

Gre. noteth the name to be *Greek*, *Germ.* *German*, *Lat.* *Latine*, *Fre.* *French*, *Hebr.* *Hebrew*, *Brit.* *Welsh*, *Sax.* *Saxon* or old *English*.

Usual

Usual Christian Names.

A *Aron*, Heb. A Teacher, or Mountain of fortitude.

Abel, Heb. Just.

Adam, Heb. Man, earthly, or red.

Adelrad, see *Ethelrad*.

Adolph, see *Eadulph*.

Adrian, see *Hadrian*.

Alan, is thought by *Julius Scaliger* (some of whose Progenitors bare that name) to signify an hound in the *Sclavonian* tongue, and *Chancer* useth *Alan*, in the same sence: neither may it seem strange to take names from beasts. The *Romans* had their *Caynius*, *Aper*, *Asinius*, &c. and the *Christians* *Leo*, *Lupus*, *Ursula*. But whereas this came into *England* with *Alan* Earl of *Britain*, to whom the Conquerour gave the greatest part of *Richmondshire*, and hath been most common since that time in the Northern parts, in the younger children of the Noble House of *Percies*, and the Family of *Zouch*, descended from the Earls of *Britain*; I would seek it rather out of the *British*, than *Sclavonian* tongue, and will believe with an ancient *Britain*, that it is corrupted from *Ailianus*, that is Sun-bright, as they corrupted *Vitelianus* into *Guidalan*.

Avery,

Avery, in *Latine Albericus*, deduced from the German name *Alberic*, given in wish, and hope of Royal Power, Empire, Kingdom, wealth, and might, as *Plutarchus*, *Architas*, *Crates*, *Craterus*, *Polycrates*, *Panocratius*, with the *Greeks*; *Regulus*, *Opimius*, &c. with the *Latines*. The King of the *Goths*, which sacked *Rome*, bearing his name, was called by the *Romans* *Allaricus*, the old Englishmen turned it into *Alric*, the *Normans* into *Alberic*. That *Ric*, as it signified a Kingdom, so also it signified rich, wealthy, mighty, able, powerful, attributes to a Kingdom, the word yet remaining in that sense amongst all the *German Nations* dispersed in *Europe*, and little mollified doth sufficiently prove. The *Italians* receiving it from the *Longobards*, have turned it into *Ricco*, the *Spaniards* from the *Goths* into *Rico*, the *French* from the *Franks* into *Riche*, we from the *Saxons* into *Rich*, &c. *Fortunatus Venantius*, who lived about a thousand years since, translated it by *Potens*, and *Fortis* in these Verses to *Hilperic King of France*:

Ric

*Hilperice potens, si interpres barbarus adsit,
 Adjutor fortis hoc quoque nomen habet.
 Nec fuit in vanum sic te vocitare parentes,
 Prasagum hoc totum laudis, & omen erat.*

As that *Hilperic* did signifie puissant and mighty helper. This name is usually written *Chilperic*, but the C was set before for *Coring*,

Coning, that is, *King*, as in *Clotharius*, *Clo-*
daveus, *Cheribertus*, for *Lotharius*, *Lodoveus*,
Heribertus. *Aubry* hath been a most com-
mon name in the honourable Family of
Vere Earls of Oxford.

Alban, Lat. *White*, or *High*, as it pleaseth o-
thers: The name of our *Stephen*, and first
Martyr of *Britain*.

Alwin, Sax. *All victorious*, or *Winning all*, as
Victor and *Vincentius* in *Latine*, *Nicetas* and
Nicephorus in *Greek*. The *Yorkshireman*,
which was Scholemaster to *Carolus Magnus*,
and perswaded him to found the University
of *Paris*, is in an *English-Saxon* Treatise
called *Alwin*. But the *French*, as it seem-
eth, not able to pronounce the *W*; called
him *Alcuinus*, and *Albinus*.

Albert, Germ. *All-bright*, as *Epiphanius*, *Phæ-*
drus, *Eudoxus* with the *Grecians*: *Lucili-*
us, *Illustrius*, *Fulgentius*, with the *Latines*.
Beort and *Bert*; as *Alfricus* and *Rhenanus* Bert.
do translate it, is *famous*, *fair*, and *clear*.
Which the rather I believe, for that *Bertha*
a *German Lady* sent into *Greece*, was there
called *Eudoxia* in the same sence, as *Luit-*
prandus reporteth. They moreover that in
ancient books are written *Ecbert*, *Sebert*,
Ethelbert, in the latter are written *Ecbright*,
Sebright, *Ethelbright*: So that, *Bert* in com-
position of names doth not signifie *Beard*,
as some translate it.

Ælfred, Sax. *All-peace*, not varying much in
signification from *Ireneus*. *Eal*, *All*, *Æl* in Eal & Æl
old *English* compound names is answerable

ble to *Pan* and *Pam* in Greek names, as *Pamphilus*, *Pammachius*, *Panetius*, *Pantaleon*, &c.

Aldred, Sax. All reverent fear.

Alexander, Gre. Succour man, or Helper of men.

Alphons, if it be a German name, and came into *Spain*, with the *Goths*, a German Nation, it is as much as *Helfuns*, that is, *Our help*, and probable it is to be a *Gotish* name, for *Alphons* the first King of *Spain* of that name, Anno 740. was descended from the *Goths*.

Amery, in *Latine* *Almaricus*, from the German *Emerich*, that is, always rich, able, and powerful, according to *Luther*: the *French* write it *Aumery*, as they of *Theodoric*, *Henric*, *Frederic*, make *Terry*, *Henry*, *Ferry*.

Ambrose, Gre. Divine, Immortal.

Amie, from the *French*, *Amie* that is *Beloved*, and that from *Amatus*, as *Renè* from *Renatus*. The Earls and Dukes of *Savoy* which be commonly called *Aimè*, were in *Latine* called *Amadeus*, that is, *Loving God*, as *Theophilus*: and so was that Earl of *Savoy* called, which did homage to King *Henry* the third of *England*, for *Bourg* in *Bresse*, *Saint Maurice* in *Chablais Chasteau Bard*, &c. which I note for the honour of *England*. We do use now *Amis* for this, in difference from *Amie* the womans name. Some deduce *Amis* from *Æmilius* the *Roman* name, which was deduced from the *Greek* *Aimulios*, *Fair Spoken*.

Math.
Paris.

Ananias,

Ananias, Heb. The grace of the Lord!

Andrew, Gre. Manly, or Manful. *Fruiculphus* turneth it *Decorus*, Comely and Decent; I know not upon what ground. See *Charles*.

Anarand, Brit. corrupted from *Honoratus*, that is Honourable.

Angel, Gre. a Messenger.

Anthony, Gre. as *Antheros*, flourishing from the Greek *Anthos* a flower, as *Florence* and *Florentius* with the Latines, and *Thales Euthalius* with the Greeks. There are yet some that draw it from *Anton* a companion of *Hercules*. From this was derived the name of *Antoninus*, which for the vertue of *Antoninus Pius*, how highly it was esteemed, read *Lampridius* in the life of *Alexander Severus*.

Anselm, Germ. Defence of Authority, according to *Luther*. Whether this name came from the Gothic word *Anses*, by which the Goths called their victorious Captains as Demigods, I dare not determine: yet *Ansbert*, *Ansegis*, *Answald*, German names, and *Anskettel* used much in the ancient house of the *Mallories*, seem to descend from one head.

Fornandes, c. 13^o

Archebold, vide *Erchenbald*.

Arfast, Sax. Goodly-man [*Alfricus*.]

Arnold, Ger. Honest, but the Germans write *Ernold*. *Probus* in Latine [*Luther*.] It hath been common in the old Family of the *Boyses*.

Arthur, a Latine name in *Juvenal* drawn from the goodly fixed Star *Arcturus*, and that

from

Nota quod
Arth Bri-
tannicè i-
dem signi-
ficat quod
Ursus La-
tinè.

from *Arctus* is the Bear, as *Ursicinus* amongst the Romans. The famous *Arthur* made this name first famous amongst the Britains.

Augustine, Latinè *Encreasing*, or *Majestical*, from *Augustus*, as *Victorinus*, *Justinus*, *Constantinus*; Diminutives from *Victor*, *Iustus*, *Constans*, according to *Molineus*. One observeth that adoptive names do end in *anus*, as *Æmilianus*, *Domitianus*, *Justinianus*, adopted by *Æmilius*, *Domitius*, *Justinus* [*Lilius Giraldus*.]

B

Baldwin, Ger. If we believe *Luther*, *Speedie Conquerour*; if *Rhenanus*, and *Lipsius*, *Victorious power*. But whereas *Jornandes*, cap. 29. sheweth that King *Alaric* was surnamed *Baldh*, id est, *Audax*, for that he was bold and adventurous, and both *Kilianus*, and *Lipsius* himself doth confess that it was anciently in use, for Bold and confident; *Baldwin* must signifie Bold Victor, as *Winbald*, the same name inverted, *Ethelbald* nobly bold; *Willibald* very bold and confident, concurring somewhat in signification with *Ibraseus*, *Ibrasimachus*, *Ibrasibulus*, *Ibrasillus* of the Grecians. So all the names wherein *Win* is found, seem to imply victory, as *Tatwin*, Learned Victor; *Bortwin*, Famous Victor; *Earlwin*, Glorious or honourable

Baldh.

Epist. 43.
Cent. 3.

able victor ; and *Unwin*, yet amongst the *Danes* for invincible (*Jonas Turson*) as *Anicetus* in *Greek*. Accordingly we may judge that most names wherein *Win* is ^{win} found, to resemble the *Greek* names, *Nicetes*, *Nicoles*, *Nicomachus*, *Nicander*, *Polynices*, &c. which have *Nice* in them.

Baptist, *Gre.* A name given to *S. John*, for that he first baptized, and to many since in honour of him.

Bardulph, *Germ.* from *Bertulph*, i. e. fair help.

Ulp, *Wolf*, *Hulf*, *Ælf*, *Hilp*, *Helf*, signifie *Ulp*
Ulp, *Wolf*, *Hulf*, *Ælf*, *Hilp*, *Helf*, signifie *Ulp*
Help, as *Luther* and others assure us. So *Ulp*
Ælswin, Victorious help, *Ælfric* Rich or *Hulf*
powerful help, *Ælswold* Helping Govern- *Ælf*
our, *Ælfgiva* Helpgiver. Names conforma- *Hilp*. *Helf*
ble to *Boetius*, *Symmachus*, &c.

Bartholomew, *Hebr.* the son of him that maketh the waters to mount, that is, of God, which lifteth up the mind of his teachers, and drops down water (*Szegedinus* .)

Barnabas, or *Barnabie*, *Heb.* Son of the Master, or Son of Comfort.

Baruch, *Heb.* the same with *Bennet*, blessed.

Basil, *Gre.* Royal, Kingly, or Princely.

Bede, *Sax.* He that prayeth, or a devout man, as *Eucherius*, or *Eusebius* in *Greek*. We retain still *Bedeman* in the same sence, and to say our *bedes*, is but to say our prayers.

Beavis, may seem probably to be corrupted from the name of the famous *Celtique* King *Bellovesus*. When as the *French* have made in like sort *Beavois* of the old City *Belovacum*. In both these is a significancy of beau-

ty. In latter times *Bogo* hath been used in *Latine* for *Beavis*.

Benet, *Lat.* contracted from *Benedictus*, *i. e.* Blessed.

Benjamin, *Hebr.* The Son of the right hand, or *Filius dierum* (*Philo* :) See *Joseph. li. i. Archaiologias*.

Bernard, *Ger. S.* *Bernard* a *Cluniac* Monk drew it from *Bona Nardus*, by allusion; some turn it *Hard child*, in which sense *Barn*, is yet retained with us in the North. If it be derived as the *Germans* will have it from *Bearn*, which signifieth a *Bear*, it is answerable to *Arthur*. Others yet more judicially translate. *Bernard*, into *Filialis indoles*, *Child-like disposition* towards Parents, as *Bernber*, *Lord of many children*. It hath been most common in the house of *Brus* of *Connington* and *Exton*. Out of the which the *Lord Harrington* of *Exton*, and *Sir Robert Cotton* of *Connington* are descended, as his most excellent Majesty from *Robert Brus*, eldest brother to the first *Bernard*.

*Bern, or
Barn.*

Bertran, for *Bertrand*, fair and pure; some think that the *Spaniards* have with sweeter sound drawn hence their *Fernando* and *Ferdinando*.

Blase, *Gre.* Budding forth, or *Sprouting* with encrease.

Boniface, *Lat.* Well doer, or *Good and sweet face*: See *Winefrid*.

Bonaventure, *Lat.* Good adventure, as *Eutychi- us* among the *Greeks*, *Faustus* and *Fortunatus* among the *Latines*.

Botolph,

Botolph, Sax. contracted into *Botall*, Help ship, as Saylers in that Age were called *Botescarles*. In part it is answerable to the Greek names, *Nauplius*, *Naumachus*, &c.

Brian, Fre. Written in old Books, *Briant* and *Brient*, *Sbrill* voyce, as among the Romans *Voconius*, [*Nicotius*.]

Balthasar, Heb. Searcher of Treasure, or without treasure.

C

Caius, Parents joy, *T. Probus*.

Caleb, Heb. Hearty, *Philo*.

Calisthenes, Gre. Beautiful and strong.

Caradoc, Br. Dearly beloved. *Quere*.

Cæsar, This came of late to be a Christian name amongst us. *Spartianus* saith, it was first given for killing of an Elephant, which in the *Moore*s language is called *Cæsar*, or that he was cut out of his mothers womb, or born with a bush of hair, or grey eyes. Such variety of opinions is concerning a name, which as he saith, *Cum æternitate mundi duraturum*.

Charles, Germ. according to *J. D. Tillet*, from *Carl*, that is, strong, stout, couragious, and valiant, as *Varius*, *Valerius*, *Valens*, &c. with the Romans; *Craterus*, &c. with the Greeks; not from the Greek *Charilaus*, which signifieth *Publicola*, the Claw-back of the people. The *Hungarians* call a King by

a general name *Carl.* (*Aveninus.*) And *Carl* is only in the coyns of *Carolus Magnus.* *Scaliger* makes *Carllman* and *Carlman* answerable to the Greek *Andreas.*

Gastius
Byzaccensis.

Christopher, *Gre.* *Christ-Carrier*, a name, as learned men think, devised, and a picture thereunto mystically applied as a representation of the duties of a true Christian, and was as their *Nosce teipsum.* Of such mystical Symbols of the Primitive Christians, See *Joseph Scaliger ad Freherum.*

Chrysostom, *Gre.* *Golden-mouth.*

Clemens, *Lat.* *Meeke*, *Mild* and *Gentle.*

Constantine, *Lat.* *Fast*, or *Firm*, for which in some parts of the Realm we see *Custance.*

Conrad. *Ger.* *Able-counsel*, or *Advised valour*, as *Julius Scaliger* will, *Exercitat.* 256. But here is to be noted, that *Rad*, *Red*, and *Rod* signifie *counsel* and *advice*, [*Luther*, *Alfricus*, *Kellian*] and differ only in Dialect, as *Stan*, *Sten*, *Stone.* And this appeareth by that which the Northern men cried when they killed *Walter Bishop of Duresme*, *Short Rad*, good *Rad*: , *quell ye the Bishop*, that is, *Short counsel*, *Good counsel*, &c. [*M. Paris.*]

Rad, *Red*,
Red.

Cornelius, *Lat.* All draw it from *Cornu* an horn.

Cuthbert, *Sax.* Not *Cut-beard*, as some fable, but famous, bright, and clear skill or knowledge, according to the old Verse;

Quique gerit certum Cuthbert de luce vocamen.

No man doubteth but *Cuth* signified knowledge, as *uncuth* unknown; So *Cuthwin* skilful

skilful victor, *Cuthred*, skilful in counfel.

Cyprian, Gre. from *Cypria*, a name of *Venus*, so named of the Isle of *Cyprus*, where she was especially honoured.

Cadwallader, Brit. A warlike name, deduced from *Cad*, that is, *Battel*, as it seemeth, but I refer it to the learned *Britains*.

Crescens, Lat.

D

D*Aniel*, Heb. Judgment of God.

David, Heb. Beloved.

Demetrius, Ger. Belonging to *Ceres*.

Denis, Gre. for *Dionysius*, which some fetch from *Dios nous*, i. e. *divine mind*. It is one of the names of the drunkard *Bacchus*, and derived by *Nonnius* in his *Dionysiacis*, from *Jupiter* his lame leg, for *Nisos* signifieth, faith he, *lame* in the *Syrian* tongue: and we will imagine that *Jupiter* halted when *Bacchus* was enfeamed in his thigh. But *St. Denis* of *France* hath most graced this name.

Dru, in Lat. *Drugo*, or *Drogo*, Subtile, as *Callidius*, in Latine, if it come from the *Saxon* or *German*; but if it be *French*, *Lively* and *Lusty* (*Nicotius*.)

Dunstan, Sax. One that writeth *S. Dunstons* life, faith, the name is answerable to *Aaron*, i. e. *Mountain of fortitude*. That *Dun* with the old *English* signified a mountain or high hill, is apparent, that they called mountain

man *Dunfertan*, and *Down* continueth in the like sence with us. Others suppose it to signifie *Most high*, as among our Ancestors *Leofitan* signified *Most beloved*; *Betstan*, *Best of all*; *Fridstan*, most peaceful, &c. *Stan* being the most usual termination of the Superlative degree.

E

E *Adgar*, Sax. for *Eadig-ar*, *Happy*, or *blessed*, *honour*, or *power*, for I find it interpreted in an old History *Felix potestas*. The last Verse of *Ethelwardus* History seemeth to prove the same, and *Eadig* (for the which *Ead* was used in composition) is the word in the sixth of *Saint Matth.* in the *English Saxon Testament*, so often iterated, for *Blessed* in the *Beatitudes*. That *Ear*, or *Ar*, signifie *honour* it appeareth in the *Saxon Laws*, and in *Jonas Turson* his *Danish Vocabulary*, as *Arlic*, and *Earlic*, *Honourable*. And from hence cometh our honourable name of *Earls*, which came hither with the *Danes*, as may be gathered out of *Ethelwardus*.

Edmundus, Sax. for *Edmund*, *Happy*, or *blessed* *peace*: Our *Lawyers* yet do acknowledge *Mund* for *Peace* in their word *Mundbrech*, for breach of *Peace*. So *Ælmund* all *peace*, *Kinmund*, *Peace* to his kindred, *Ethelmund* noble *peace*; yet I know that some translate *Mund* by *Mouth*, as *Tharaimund*, *True Mouth*, *Eadulph*,

Ead.

Ar.

Ear.

Earle.

Mund.

Eadulph, Sax. Happy help.

Eadwin, Happy Victor.

Edward, in Sax. coins *Eadward*, happy keeper. The Christian humility of King *Edward* the Confessor brought such credit to this name, that since that time it hath been most usual in all estates. That *Ward* signifieth a Keeper, is apparent by *Wood-ward*, *Mill-ward*, &c. *Ward.*

Ealdred, Sax. All reverent fear.

Ealred, Sax. All counsel.

Ebulo, See *Ybell*.

Egbert, or rather *Ecbert, Sax.* Always bright, famous for ever, as the old english called Everlasting life, *Ec-life*.

Elis, Heb. Corruptly for *Elias*, Lord God.

Elmer, Sax. Contracted from *Ethelmer*, Noble and renowned: for *Willeranus* tranlateth *Mere*, by *Celebris* and *Famosus*. So *Merwin* renowned Victor, *Merwald* renowned governour. Yet I know *B. Rhenanus* turneth *Meir* and *Mere* by Governour. *Cap. ult. Rer. Ger.* *Mer, Meir.*

Emanuel, Heb. God with us.

Emary, See *Amery*.

Enion, Brit. From *Æneas* as some think, but the British Glossary tranlateth it *Justus*, Just and upright.

Engelbert, Germ. Bright Angel.

Erasmus, Gr. Amiable or to be beloved.

Erchenbald, Ger. Powerful, bold and speedy learner, or observer (*Dasypodius*.)

Ernest, Germ. in *Cæsar Ariovistus*, Severe (*Aventinus*) in the like sence we still retain it.

Esay, Heb. Reward of the Lord.

Ethelbert,

Ethel. Adel.
Etheling.
Clyto.

Ethelbert, or *Edlebert*, Noble bright, or nobly renowned; for *Ethel*, or *Adel* signifie in *Germany*, Noble. From whence happily *Atbalric* King of the *Goths* had his name. From hence it was that the heirs apparent of the Crown of *England*, were surnamed *Etheling*. i.e. Noble born, and *Clyto*, i.e. *Inclutus*; as in the declining estate of the *Roman* Empire, the heirs of Emperours were called *Nobilissimi*: hence also the Spaniards which descended from the German *Goths*, may seem to have partly borrowed their *I-dal-guio*, by which word they signifie their noblest gentlemen.

Ethelred, *Sax.* Noble advice and Counsel.

Ethelard, *Sax.* For which we now use *Adelard*, Noble disposition.

Ethelstan, *Sax.* Noble Jewel, pretious stone, or, most noble.

Ethelward, *Sax.* Now *Ælward*, Noble Keeper.

Ethelwold, *Sax.* Noble governour; for the old book of *S. Augustines* in *Canterbury*, *Willebrandus* and *Luther* do agree that *Wold* and *Wald* doth signifie *Præfatus* a Governour. So *Bertwold* and *Brightwold*, famous Governour, *Kinwold*, Governour of his kindred.

Ethelwolp, *Sax.* Noble helper.

Everard, *Ger.* Well reported, as *Gesnerus* writeth, like to *Eudoxus* of the *Greeks*: but others with more probability deduce it from *Eberard*, i. e. excellent, or supreme towardness. A name most usual in the ancient families of the *Digbyes*.

Eusebius,

*Wold and
 Walb.*

Eusebius, Gr. Pious and Religious godly man.

Eustache, Gre. Seemeth to be drawn from the Greek *εὐσταθής*, which signifieth Constant, as *Constantinus*, but the former ages turned it into *Eustachius* in Latin.

Evan, See *Ivon*.

Eutropius, Gr. well mannered.

Ezechias, Heb. Strength of the Lord.

Ezechiel, Heb. Seeing the Lord.

F

Fabian, from *Fabius*, who had his name from beans, as *Valerian* from *Valerius*. *Fabianus* Bishop of Rome, martyred under *Decius*, first gave reputation to this name.

Felix, Lat. Happy, the same with *Macarius* among the Grecians.

Florence, Lat. Flourishing, as *Thales* with the Greeks, *Antonius* with the Latines.

Francis, Germ. from *Franc*, that is Free, not servile, or bond. The same with the Greek *Eleutherius*, and the Latin *Liberius*.

Frederic, Germ. Rich peace, or as the Monk which made this allusion, Peaceable reign.

Est adhibenda fides rationi nominis huius

Compositi Frederic, duo componentia cuius

Sunt Frederic, Firth quid nisi pax, Ric, quid nisi regum?

Sic per Hendiadyon Fredericus, quid nisi vel

pax

Pacificus?

Pacificus ? vel regia pax ? pax pacificusque,

For *Frideric*, th³ English have commonly used *Frery* and *Fery*, which hath been now a long time a Christian name in the ancient family of *Tilney*, and lucky to their house, as they report.

Fremund, Sax. Free peace.

Foulke, or Fulke, Germ. Some derive it from the Germ. *Vollg*, Noble and Gallant. But I from *Folc*, the English-Saxon word for people, as though it were the same with *Publius* of the Romans, and only translated from *Publius*, as, loved of the people and commons. This name hath been usual in that ancient family of *Fits-Warin*, and of later times in that of the *Grevils*.

Fulbert, Sax. Full-bright.

Fulcher, Sax. Lord of people.

Ferdinando, See *Bertram*. This name is so variable, that I cannot resolve what to say: for the Spaniards make it *Hernand*, and *Hernan*; the Italians *Ferando*, and *Ferante*; the French *Ferant*, which is now become a surname with us; and the Latines *Ferdinandus*: unless we may think it is fetcht by transposition from *Fred*, and *Rand*, that is, Pure peace.

G

Gabriel, Heb. Man of God, or Strength of God.

Gaius, See *Caius*.

Gamaliel, Heb. Gods reward, as *Deodatus*, *Theodorus* and *Theodosius*.

Garret, for *Gerard*, and *Gerald*: See *Everard*, for from thence they are detorted, if we believe *Gesnerus*. But rather *Gerard* may seem to signifie, all towardness, as *Gertrud*, all truth; *Germin*, all victorious, and the German nation is so named, as all and fully men.

Ger.
Gar.
Alth.

Gawen, a name devised by the Author of King *Arthurs* table, if it be not *Walwin*: See *Walwin*.

George, Gre. Husbandmen, the same with *Agricola*, a name of special respect in *England* since the victorious King *Edward* the third chose *S. George* for his Patron, and the English in all encounters, and battels, used the name of Saint *George* in their cries, as the French did, *Montjoy*, *S. Denis*.

Gedeon, Heb. A Breaker, or Destroyer.

German, Lat. Of the same stock, True, no counterfeit, or a natural brother. *S. German*, who suppressed the Pelagian heresie in *Britain*, about the year 430. advanced this name in this Isle.

Gervus, *Gervasius* in Latin, for *Gerfast*, (as some Germans conjecture) that is All sure, firm,

firm, or fast. If it be so, it is only *Constantans* translated. But it is the name of a Martyr, who suffered under *Nero* at *Mil-lain*, who if he were a Grecian, as his fellow martyr *Protasius* was, it may signifie grave and Ancient, or honourable, as wrested from *Gerousius*.

Frid, Fred. *Geffrey, Ger.* from *Goufred*, Joyful peace. *Kilianus* translateth *Gaw*, Joyful, as the French do *Gay*. That *Fred* and *Frid*, do signifie peace, is most certain, as *Fredstole, id est, Pacis cathedra*. See *Frederic*.

Gilbert, Germ. I supposed heretofore to signifie Gold-like-bright, as *Aurelius* or *Aurelianus*: or yellow bright, as *Flavius* with the Romans. For *Geele* is yellow in old Saxon, and still in Dutch, as *Gilvus* according to some in Latin. But because it is written in Dooms-day book, *Gislebert*, I judge it rather to signifie Bright or brave pledge; for in old Saxon, *Gisle* signifieth a pledge, and in the old English book of *S. Augustines* of *Canterbury*, sureties and pledges for keeping the peace are called *Fredgistes*. So it is a well fitting name for children which are the only sweet pledges and pawns of love between man and wife, and accordingly called *Dulcia pignora*, and *Pignora amoris*.

Giles, is miserably disjoynted from *Ægidius*, as *Gillet* from *Ægidia*, by the French, as appears in histories by the name of the Duke of *Rollos* wife. It may seem a Greek name, for that *S. Giles*, the first that I have read

so named, was an Athenian, and so drawn from *Aigidion*, that is, Little Kid, as we know *Martianus Capella* had his name in like sence; yet some no less probably fetch *Giles* from *Julius*, as *Gilian* from *Juliana*.

Godfrey, Ger. From *Godfred*, Gods peace, or godly; for the Danes call godliness *Gudfreidhed* [*Jonas Turson*.]

Godard, Gre. Strength of God, or Gods-man, as *Gabriel* according to *Luther*. But I think it rather to signifie Godly disposition or towardness, for *Ard* and *Art* in the German tongue do signifie Towardness, aptness, or disposition. As *Mainard* powerful disposition, *Giffard*, Liberal disposition, as *Largus*; *Bernard* Child-like disposition, *Leonard*, Lionlike disposition, as *Leoninus*; *Reinard*, pure disposition, as *Syncerus*.

Ard.

Junius.

Lipsius.

Kilianus.

Godwin, Germ. For Win-God, converted, or victorious in God.

Godrich, Ger. Rich, or powerful in God.

Gregory, Gr. Watching, watchful, as *Vigilantius* and *Vigilius* in the Latin.

Gryffith, Brit. Some Britains interpret it Strong-faithed.

Gruffin, Brit. If it be not the same with *Gryffith*, some do fetch from *Rufinus*, Red, as many other Welsh names are derived from colours.

Grimbald, Ger. But truly *Grimoald*, power over anger, as *Rodoald*, power of counsel, (*Luther*) a name most usual in the old family of *Pauncefoot*.

Gwischard,

Gwischard, See *Wischard*.

Guy, in Latin, *Guido* from the French *Guide*.
A guide, leader or director to others.

H

Ael. Spar-
tianus.
Hadr. in
lib. vita
sua.

H*Adrian*, Lat. deduced from the City *Hadria*, whence *Hadrian* the Emperour had his original. *Gesner* bringeth it from the Greek *Ad'ēcs*, *Gros* or wealthy.

Hamon, Heb. Faithful.

Hanibal, A *Punick* name. Gracious Lord.

Hector, Gr. Defender, according to *Plato*.

Henry, Ger. in Latin *Henricus*. A name so famous since the year 920. when *Henry* the first was Emperour, that there have been 7. Emperours, 8. Kings of *England*, 4. Kings of *France*, as many of *Spain* of that name. But now thought unlucky, in *French* Kings: when as King *Henry* the 2. was slain at tilt, King *Henry* the 3. and 4. stab'd by two villanous monsters of mankind. If *Einric* be the original, it signifieth ever rich and powerful. If it be deduced from *Herric*, which the Germans use now, it is as much as Rich Lord. I once supposed, not without some probability, that it was contracted from *Honoricus*, of which name, as *Procopius* mentioneth, there was a Prince of the *Vandales*, in the time of *Honorius*, and therefore likely to take name of him, as he did from *Honor*. And lately I have found that

Fr. Phidelpus is of the same opinion. Howsoever it hath been an ominous good name in all respects of signification.

Hengest, Sax. Horse-man, the name of him which led the first Englishmen into this Isle, somewhat answerable to the Greek names, *Philippe, Speusippus, Ctesippus*; his brother in like sort was called *Horsa*.

Harhold, Sax. *Luther* interpreteth it Governour or General of an Army, and so would I if it were *Harmold*. But being written *Harhold* and *Herold*, I rather turn it love of the Army. For *Hold* see *Rheinhold*. For *Hare* and *Here* that they signifie both an Army, and a Lord, it is taken for granted: Yet I suspect this *Here* for a Lord to come from the Latin *Herus*. See *Ethelwold*.

Have,
Here.

Herbert, Ger. Famous Lord, bright Lord, or Glory of the Army.

Herwin, Ger. Victorious Lord, or Victor in the Army.

Harman, or Hermon, Ger. General of an Army, the same which *Strato* or *Polemarchus* in Greek: *Cæsar* turned it into *Arminius* [*Isendus*.] Hence the General Dukes are called *Hertogen*, as leaders of Armies.

Hercules, Gr. Glory, or illumination of the air, as it pleaseth *Macrobius*, who affirmed it to be proper to the Sun, but hath been given to valiant men for their glory.

Hierome, Gr. Holy name.

Hildebert, Ger. Bright, or famous Lord. See *Maud*.

Hilary, Lat. Merry and pleasant.

Howel, A British name, the original whereof some Britain may find. *Goropius* turneth it Sound or whole, as wisely as he saith, Englishmen were called *Angli*, because they were good Anglers. I rather would fetch *Hoel* from *Helius*, that is Sun-bright, as *Coel* from *Calius*.

Hugh, *Aventinus* deriveth it from the German word *Hougen*, that is, flasher or cutter. But whereas the name *Hugh*, was first in use among the French, and *Otfrid* in the year 900. used *Hugh* for Comfort, I judge this name to be borrowed thence, and so it is correspondent to the Greek names *Elpidius*, and *Elpis*.

Humfrey, Germ. for *Humfred*, House-peace, a lovely and happy name, if it could turn home-wars between man and wife into peace. The Italians have made *Onuphrius* of it in Latin.

Hubert, Sax. Bright form, fair shape, or fair hope.

Horatio, I know not the Etymology, unless you will derive it from the Greek, $\delta\epsilon\alpha\tau\acute{\iota}\varsigma$ or $\delta\epsilon\alpha\tau\iota\nu\acute{o}\varsigma$ as of good eye-sight.

J

Jacob, Heb. A tripper, or supplanter. Whose name because he had power with God, that he might also prevail with men, was changed into *Israel* by God. See *Genes.* cap. 32.

Philo

Philo de nominibus mutatis.

James, Wrested from *Jacob*, the same. *Jago* in Spanish, *Jaques* in French; which some Frenchified English, to their disgrace, have too much affected.

Jasper.

Ibel, See *Ybel*.

Jachim, Heb. Preparation of the Lord.

Jeremy, Heb. High of the Lord.

Joab, Heb. Fatherhood.

John, Heb. Gracious, yet though so unfortunate in Kings; for that *John* King of England well near lost his Kingdom; and *John* King of France was long captive in England; and *John Balioll* was lifted out of his Kingdom of Scotland; that *John Steward* when the Kingdom of Scotland came unto him, renouncing that name, would be proclaimed King *Robert*. See *Iron*.

Job, Heb. Sighing, or sorrowing.

Jordan, Heb. The river of Judgment.

Josuah, Heb. As *Jesuiah* Saviour.

Joscelin, A diminutive from *Jost* or *Justus*, as *Justulus* according to *Islebius*; but mollified from *Jostelin* in the old Netherland language, from whence it came with *Joscelin* of *Lovan*, younger son of *Godfrey* Duke of *Brabant*, Progenitour of the honourable *Percyes*, if not the first, yet the most noble of that name in this Realm. *Nicotius* maketh it a diminutive from *Jost*, *Judocus*.

Joseph, Heb. Encreasing (*Philo*) or encrease of the Lord.

Josus, Heb. Fire of the Lord.

Jofuah, Heb. The Lord Saviour.

Inglebert, See *Engelbert*.

Ingram, Germ. *Engelramus* in Latin, deduced from *Engell* which signifieth an Angel, as *Angelo* is common in *Italy*, so *Engelbert* seemeth to signifie bright Angel.

Isaac, Heb. Laughter, the same which *Gelastus* among the Greeks.

Israel, Heb. Seeing the Lord, or prevailing in the Lord : See *Jacob*.

Julius, Græ. Soft haired, or mossie bearded, so doth *Julius* signifie in Greek. It was the name of *Æneas* son, who was first called *Ilus*.

Ilus erat dum res stetit Ilia regno.

The old Englishmen in the North parts turned *Julius* into *Joly*, and the unlearned Scribes of that time may seem to have turned *Julianus* into *Jolanus*, for that name doth often occur in old evidences.

Juon, is the same with *John*, and used by the Welsh and *Sclavonians* for *John*; and in this Realm about the Conquerours time *John* was rarely found, but *Juon* as I have observed.

Jonathan, Heb. The same with *Theodorus*, and *Theodosius*, that is, Gods gift.

K

- K** *Enhelme, Sax.* Defence of his kindred. *Holar.*
Helm, Defence, (Luther :) so *Eadhelme,*
 Happy defence, *Bright-helme,* Fair defence,
Sig-helme, Victorious defence.
Kenard, Sax. Kind disposition, and affecti-
 on to his kindred.
-

L

- L** *Ambert, Sax.* As some think, Fair-lamb,
Luther turneth it *Far* famous.
Lancelot seemeth a Spanish name, and may
 signifie a Launce, as the military men
 use the word now for an horseman. Some
 think it to be no ancient name, but for-
 ged by the writer of King *Arthurs* history
 for one of his doughty Knights.
Laurence, Lat. Flourishing like a Bay-tree :
 the same that *Daphnis* in Greek.
Lazarus, Heb. Lords-help.
Leofstan, Sax. Most beloved.
Leofwin, Sax. Winlove, or to be loved, as *A-*
gapetus, and *Erasmus* with the Greeks, and
Amandus with the Latines.
Leonard, Germ. Lion-like disposition, as *Thy-*
moleon with the Greeks, or *Popularis indo-*
les, as it pleaseth *Lipsius,* that is, People-
 pleasing disposition.

Lewis, Wrenched from *Lodowick*, which *Tilius* interpreteth, Refuge of the people. But see *Lodowick*.

Lewlin, *Brit.* Lion-like, the same with *Leoninus* and *Leontius*.

Lionel, *Lat.* *Leonellus*, that is, Little-lion.

Leodegar, or *Leger*, *Germ.* Gatherer of people, *Lipsius in Poliorceticis*, or, Altogether popular.

Leod.

Almonius
l b. 3. c. 8.
M. Welfer
rus rerum
Boiaca-
rum, p. 118.

Leodpold, *Germ.* Defender of people, corruptly *Leopold*. In our ancient tongue, *Leod* signified people of one City, as *Leodscip*, was to them *Respublica*. The Northern Germans have yet *Leud* in the same sense. So *Luti*, *Liudi*, *Leuti*, and *Leudi*, as the Dialect varieth, signifies people. In which sense, the Normans in the life of *Carolus Magnus*, were called *North-Leud*. The names wherein *Leod* are found, seem translated from those Greek names wherein you shall find *Demos* and *Laos*, as *Demosthenes*, that is, Strength of the people; *Demochares*, that is, Gracious to the people; *Demophilus*, that is, Lover of the people. *Nicodemus*, that is, Conquerour of People. *Laomedon*, that is, Ruler of people. *Laodamus*, that is, Tamer of people, &c.

Livin, *Germ.* The same with *Amatus*, that is, Beloved [*Kilianus*.]

Luke, *Heb.* Rising or lifting up.

Ludovic, *Germ.* Now contracted into *Clouis* and *Louis*. Famous warrior, according to that of *Helmoldus Nigellus*.

*Nempe sonat Hludo præclarum, Wiggh
quoque Mars est.*

M

M*Adoc*, Brit. from *Mad*, that is, Good in the Welsh, as *Caradoc*, from *Care*, that is, beloved. The same with *Agathias* in Greek [*Diët. Wallicum.*]

Malachius, Heb. My messenger.

Manasses, Heb. Not forgotten.

Marcelus, Lat. *Plutarch* out of *Possidonius* deriveth it from *Mars*, as martial and warlike, others from *Marculus*, that is, an Hammer. The latter times turned it to *Marcel* and *Mallet*, which divers took for a surname, because they valiantly did hammer and beat down their adversaries: See *Malmesf. pag. 54.*

Marmaduc, Germ. *Mermachtig* as some conjecture, which in old Saxon signifieth More mighty, being sweetned in sound by process of time. A name usual in the North, but most in former times in the noble families of *Tweng*, *Lumley*, and *Constable*, and thought to be *Valentinianus* translated.

Mark, In Hebrew signifieth High, but in Latin, according to *Varro*, it was a name at the first given to them that were born in the month of *March*; but according to *Festus Pompeius* it signifieth a Hammer or Mallet, given in hope the person should be martial.

Matthew, Heb. Gods gift.

Martin, Lat. From *Martius*, as *Antoninus* from *Antonius*. Saint *Martin* the military Saint, Bishop of *Toures*, first made this name famous among the Christians by his admirable piety.

Mercury, Lat. *Quasi medius currens inter Deos & homines*, as the Grammarians Etymologize it, a mediate cursitor between Gods and men.

Meredith, Brit. in Latin *Mereducius*.

Merric, Brit. in Latin *Meuricus*, I know not whether it be corrupted from *Maurice*.

Michael, Heb. Who is perfect? or who is like God? The French contract it into *Miel*.

Maximilian, A new name, first devised by *Frederic* the third Emperour, who doubting what name to give to his son and heir, composed this name of two worthy Romans names, whom he most admired, *Q. Fabius Maximus*, and *Scipio Æmilianus*, with hope, that his son would imitate their vertues. (*Hieronimus Gebvilerius de familia Austriaca.*)

Miles, Lat. *Milo*, which some fetch from *Milium*, a kind of grain called *Millet*, as probably as *Plinie* draweth *Fabius*, *Lentulus*, *Cicero* from *Faba*, *Lens*, *Cicer*, that is, beans, lentil, and chick-pease. But whereas the French contract *Michael* into *Miel*: some suppose our *Miles* come from thence.

Moses, Heb. Drawn up.

Morgan, Brit. The same with *Pelagius*, that is Seaman, if we may believe an old fragment:
and

and *Mor* signifies the Sea among the *Welsh*: So *Marius*, *Marinus*, *Marianus*, and *Pontius* among the *Latines* have their name from *Mare* and *Pontus* the Sea.

Maugre, A name estfoons used in the worshipful Family of *Vavasors*, *Malgerius*, in old *Historics*. *Quere*.

Morice, from the *Latine Mauritius*, and that from *Maurus*, A *Moor*, as *Syritius* from *Syrus* a *Syrian*. The name not of any worth in his own signification, but in respect of *Saint Maurice* a Commander in the *Thebane Legion* martyred for the *Christian* profession under *Maximianus*.

N

N*athaniel*, *Hebr.* The gift of God, as *Theodosius*, &c.

Neale, *Fre.* Blackish, or swart, for it is abridged from *Nigel*, and so always written in *Latine* Records *Nigellus*, consonant to *Nigrinus*, and *Atrius* of the *Latines*, *Melanius* and *Melanthus* of the *Grecians*.

Nicholas, *Gre.* Conquerour of the people.

Norman, drawn from the *Norman* Nation, as Northern-man usual anciently in the Family of *Darcy*.

Noel, *French*. The same with the *Latine Natalis*, given first in honour of the feast of *Christ's* birth, to such as were then born.

O

ODo, See *Othes*.

Oliver, A name fetched from the peace-bringing *Olive*, as *Daphnis*, and *Laurence*, from the triumphant *Lawrel*.

Osbern, Sax. House-child, as *Filius familiâs*, (*Luther*.)

Osbert, Sax. Domestical brightness, or light of the Family.

Osmund, Sax. House-peace.

Oswold, Germ. House-ruler or Steward: for *Wold* in old *English* and high *Dutch*, is a Ruler: but for this the *Normans* brought in *Le Despencer*, now *Spencer*. The holy life of Saint *Oswald* King of *Northumberland*, who was incessantly in prayer, hath given much honour to this name. See *Ethelwold*.

Othes, An old man in *England*, drawn from *Otho*, written by some *Odo*, and by others *Endo*, in *English-Saxon* *Odan*, and after the original whereof, when *Suetonius* could not find, I will not seek. *Aventinus* maketh it *Hud*, that is, Keeper: but *Petrus Blesensis Epit.* 126. maketh it to signifie a Faithful Reconciler; for he writeth, *Odo, in Episcopum Parisiensem consecratus, nomen suis operibus interpretari non cessat, fidelis sequester inter Deum & homines.* *Ottwell* and *Ottey* seem to be *Nuise* names drawn from *Othes*.

Owen, Lat. *Audoentus*, if he be the same with Saint

Saint *Owen* of France. But the *Britains* will have it from old King *Oneus* father in law to *Hercules*: others from *Eugenius*, that is, Noble or well born. Certain it is that the Countrey of *Ireland* called *Tir-Oen*, is in *Latine* Records, *Terra Eugenio*; and the *Irish* Priests know no *Latine* for their *Oen* but *Eugenius*, as *Rothericus* for *Rorke*. And Sir *Owen Ogle* in *Latine* Records, as I have been informed, was written *Eugenius Ogle*.

Original, May seem to be deducted from the Greek *Origenes*, that is, Born in good time.

P

Pascal, Deduced from *Pascha*, the *Passover*.

Patrick, *Lat.* From *Patricius*, *Quasi Patrem ciens*, A Peer or State, he which could cite his father as a man of honour. A name given first to *Senators* sons, but it grew to reputation when *Constantine* the Greek made a new state of *Patricii*, who had place before the *Præfæcius Prætorio*, or Lord great Master of the house, if it may be so translated
[*Zozimus*.]

Paul, *Heb.* Wonderful or rest: But the learned *Baronius* drawing it from the *Latine*, maketh it Little or humble.

Paulin, From *Paul*, as *Nigrinus* from *Niger*.

Percival, Is thought at first to have been a surname,

urname, and after (as many other) a Christian name : fetched from *Percheval*, a place in *Normandy*. One by allusion made in this *Percival*, *Per se valens*.

Payn, in *Lat.* *Paganus*, exempt from military service, a name now out of use, but having an opposite signification to a military man, as *Scaliger* observed upon *Ausonius*.

Peter, For which as the *French* used *Pierre*, so our Ancestours used *Pierce*, a name of high esteem among the *Christians*, since our Saviour named *Simon*, the son of *Jona*, *Cephas*, which is by interpretation a stone, *John* 1. 43. But fool-wisely have some *Peters* called themselves *Pierius*.

Perègrine, *Lat.* Strange, or outlandish.

Philebert, *Germ.* Much bright fame, or very bright and famous, as *Polyphemus* in *Greek* [*Rhenanus*.]

Philippe, *Gre.* A lover of Horses. *Philip Beroald* conceiting this his name, very Clerkly proves that *Philip* is an Apostolical name by Saint *Philip* the Apostle, a Royal name by King *Philip* King of *Macedonia*, and an Imperial name by *Philip* the first *Christian* Emperour.

Posthumus, *Lat.* Born after his fathers death.

Q

Quintin, *Lat.* From *Quintus*, the fifth born, a man dignified by St. *Quintin* of *France*.

R

R *Alfe*, *Ger.* Contracted from *Radulph*, which as *Rodulph* signifieth Help-counsel, not differing much from the *Greek* *Eubulus*.

Raymund, *Germ.* Quiet peace, as *Hesychius* in *Greek*.

Randal, *Sax.* Corrupted from *Ranulph*, that is, Fair help.

Raphael, *Heb.* The Physick of God.

Reinhold, *Sax.* Sincere or pure love: for the *Germans* call their greatest and goodliest River for pureness *Rheine*, and the old *English* used *Hold* for love, *Holdy*, for lovely, as *Unhold*, without love: *Willeranus* useth *Hold* for favour, which is answerable to love. I have also observed *Hold* for Firm, and once for a General of an Army. *Rein, and
Ran Hold.*

Rhesse, A *British* name, deduced as they think from *Rhesus* the *Thracian* King, who was (as *Homer* describeth him by his Armour,) of a Giantlike stature. But I dare not say the word implieth so much in signification: yet *Rhesse* signifieth a Giant in the *German* tongue. *Hold.*

Richard, *Sax.* Powerful and rich disposition, as *Richer*, an ancient *Christian* name, signified Powerful in the Army, or rich Lord, and was but *Herric* reversed. *Aventinus* turneth it Treasure of the Kingdom. See *Aubry*.

Robert, *Germ.* Famous in Counsel, for it is written most anciently *Rodbert*. *Rad*, *Red*, and *Rod* do signifie counsel; See *Conrad* and *Albert*. *Rad, Red,
Rod.*

Albert. This name was given to *Rollo*, first Duke of *Normandy*, an original Ancestour of the Kings of *England*, who was called first by the *Normans* and *French Rou*, whereunto some without ground think that *Bert* was added: so that it should signifie *Rou*, the renowned. Others untruly turn it *Red-beard*, as though it were all one with *Ænobarbus* of the *Latines*, or *Barbarossa* of the *Italians*: *John Bodin* (or *Pudding*,) that I may give him his true *English* name, maketh it full wisely *Red-bard*; but I think no *Robert* which knoweth what *Bardus* meaneth, will like of it.

*Fredoardi
Remensis
Chronic;*

Roger, Ger. Ruger, Quiet, the same with *Tranquillus* in *Latine*, *Fredoard* writeth it always *Rottgarius*, or *Rodgarus*, so it seemeth to signifie all counsel, or strong counsel.

Rolland, Germ. Whereas it was anciently written *Rodland*, it may seem to signifie Counsel for the Land. And the first that I find so named, was Land-wardan in *France*, under *Carolus Magnus*, against the Piracies of the *Normans*. The *Italians* use *Orland* for *Rowland* by *Metathesis*.

Romane, Lat. Strong, from the *Greek* *Ῥώμη*, answerable to *Valens*.

Ruben, Heb. The son of visions, or a quick-seeing son. (*Philo.*)

Reinfred, Sax. Pure peace.

S

Salomon, Heb. Peaceable.

Sampson, Heb. There the second time.

Samuel, Heb. Placed of God.

Saul, Heb. Lent of the Lord; or as some will, Fox.

Sebastian, Gre. Honourable or majestic, as *Augustus* or *Augustinus* among the Romans.

Sigismund, Germ. Victorious peace, or victory with peace; That *Sig* signifieth *Victory*, *Alfric*, *Dasipodius*, and *Luther* do all agree; yet *Hadr. Junius* turneth it victorious or prevailing speech. So *Sigward*, now *Seward*, victorious preserver; *Sighelm*, victorious defence; *Sighere*, Conquerour of an Army, or victorious Lord: and *Sigebert*; now *Sebright*, victorious fame, or fame by victory.

*Sig, and
Seg.*

Silvester, Lat. Wood-man.

Sylvanus, Lat. Wood-man, or rather Wood-god. See *Walter*.

Simon, Heb. Obedient listening (*Philo.*)

Stephen, Gre. A Crown.

Swithin, Sax. From the old *English Switheahn*, that is, Very high, as *Celsus* or *Exuperius* with the Romans. This name hath been taken up in honour of Saint *Swithin* the holy Bishop of *Winchester* about the year 860. and called the Weeping Saint *Swithin*, for that about his feast *Præsepe* and *Aselli*, rainy constellations, do arise cosmically, and commonly cause rain.

T

T

T*Theobald*, Commonly *Tibald*, and *Thibald*, Gods power, as *B. Rhenanus* noteth. But certain it is, that in our *Saxon* *Pfalter Gertes* is always translated by *Theod*, and in the *English-Saxon* old *Annales*, the *English Nation* is often called *Engla-theod*. The same *Lipsius* in *Poliorceticis* affirmeth to be in the ancient *German Pfalters*. So that *Theobald* seemeth in his opinion to signifie powerful, or bold over people. It was the common name in the Family of the *Gorges*; as also in the *Butlers* of *Ireland*, and afterwards in the *Verdons*, by reason that *Theobald Butler* married *Rose*, the Daughter and Heir of that ancient and noble House; whose Posterity, in regard she was so great an Heir, bore her surname.

Theodore, *Gre.* Gods gift, now corruptly by *Welsh-Britain's* called *Tydder*.

Theodosius, *Gre.* the same with *Theodore*.

Theodoric, *Ger.* Contractly, *Derric* and *Terry*, with the *French*, Powerable, or Rich in people, according to *Lipsius*.

Theophilus, *Greek.* A lover of God.

Thomas, *Hebr.* Bottomless deep, or *Twinne*.

Timothy, *Gre.* From *Timotheus*, Honouring God.

Tobias, *Heb.* The Lord is good.

Tristram, I know not whether, the first of this name was christned by King *Arthurs* fabler. If it be the same which the *French* call

call *Tristan*, it cometh from sorrow: for *P. Æmilius* noteth that the son of Saint *Lewes* of *France*, born in the heavy sorrowful time of his father's imprisonment under the *Saracens*, was named *Tristan* in the same respect.

Turstan, Sax. For *Tristan*, most true and trusty, as it seemeth.

V

VAlens, Lat. Puissant.

Valentine, Lat. The same.

Uchtred, Germ. High counsel, used in the old Family of *Raby*. From whence the *Nevilles*.

Vincent, Lat. Victorious.

Vital, Lat. He that may live a long life, like to *Macrobius*; or Lively, the same that *Zosimus* in *Greek*.

Vivian, Lat. The same.

Urbanus, Lat. Courteous, civil.

Urian, The same with George, as I have heard of some learned *Danes*. It hath been a common name in the Family of Saint *Pier* of *Cheshire*, now extinguished.

W

WAlter, Germ. from *Waldber*, for so it is most anciently written, a Pilgrim according

ing to *Renecius*; others make it a Wood-Lord, or a Wood-man, answerable to the name of *Silvius*, *Silvanus*, or *Silvester*. The old *English* called a wood, *Wald*, and an Hermite living in the woods, a *Wald-brooder*. But if I may cast my conceit, I take it to be *Herwald* inverted, as *Herric*, and *Richer*, *Winbald* and *Baldwin*. And so it signifieth Governour or General of an Army, as *Hegefftratus*: See *Herman*, and *Harold*.

Waldwin, Some have interpreted out of the *German* tongue, a Conquerour, as *Nicholaus* and *Nicodemus*, *Victor* in *Latine*; but we now use *Gawen* instead of *Walwyn*. *Architrenius* maketh it *Walganus* in *Latine*. But if *Walwin* was a *Britain*, and King *Arthurs*'s Nephew, as *W. Malmesbury* noteth, where he speaketh of his Gyant-like bones found in *Wales*, I refer the signification to the *Britains*.

Warin, *Jovianus libr. I. de Aspiratione* draweth it from *Varro*. But whereas it is written in all Records *Guarinus*, it may seem mollified from the *Dutch Gerwin*, that is, All-victorious. See *Gertrud*.

William, *Ger.* For sweeter sound drawn from *Wilhelm*, which is interpreted by *Luther*, Much Defence, or Defence to many, as *Wilwald*, Ruling many. *Wildred*, Much reverent fear, or Awful. *Wilfred*, Much peace. *Wilibert*, Much increase. So the *French* that cannot pronounce W have turned it into *Phili*, as *Phillibert*, for *Willibert*,
bert,

bert, Much brightness. Many names wherein we have *Will*, seem translated from the Greek names composed of Πολυς, as *Polydamus*, *Polybius*, *Polyxenus*, &c. *Helm* yet remaineth with us, and *Villi*, *Wili*, and *Billi* yet with the Germans for *Many*. Others turn *William*, a willing defender, and so it answereth the Roman *Titus*, if it come from *Tuendo*, as some learned will have it. The *Italians* that liked the name, but could not pronounce the *W*, if we may believe *Gesner*, turned it into *Galeazo*, retaining the sense in part for *Helme*: But the *Italians* report, that *Galeazo* the first Viscount of *Millain* was so called, for that many Cocks crew lustily at his birth. This name hath been most common in *England* since King *William* the Conquerour, insomuch that upon a festival day in the Court of King *Henry* the second, when Sir *William Saint John*, and Sir *William Fitz-Hamon* especial Officers had commanded that none but of the name of *William* should dine in the great Chamber with them, they were accompanied with an hundred and twenty *Williams*, all Knights, as *Robert Montensis* recordeth, Anno 1173.

Helm,
Will, and
Willi.

Wilfred, Sax. Much peace.

Wimund, Sax. Sacred peace, or holy peace, as *Wibert*, Holy and Bright; for *Wi*, in *Wileramus* is translated *Sacer*.

Wischard, or *Guiscard*, Norm. *Wilie*, and crafty shifter: (*W. Gemiticensis*) *Falcandus* the Italian interpreteth it *Erro*, that is, Wander.

But in a *Norman* name I rather believe the *Norman* Writer.

Wolstan, *Sax.* Comely, Decent, as *Decentius*,
(*Dajipodius*.)

Wulpher, *Sax.* Helper, the *Saxon* name of a King of Middle-England, answering to the *Greek* name *Alexis*, or rather *Epicurus*. The most famous of which name was a hurtful man, albeit he had a helpful name.

Y

Ybel, *Brit.* Contracted from *Eubulus*, Good Counsellour.

Ythell, *Brit.* Likewise contracted from *Euthalius*, very flourishing.

Z

Zachary, *Hebr.* The memory of the Lord.

Christian



Christian Names of Women.

Lest Women, the most kind Sex, should conceive unkindness, if they were omitted, somewhat of necessity must be said of their Names.

*A*Bigael, Heb. The father's joy.

Agatha, Gre. Good, *Guth* in old Saxon.

Agnes, Gre. Chaste, the French write it in Latine *Ignatia*; But I know not why.

Aletheia, Gre. Verity or Truth.

Alice, Germ. Abridged from *Adeliz*, Noble, See *Ethelbert*. But the French make it defendress, turning it into *Alexia*.

Anna, Heb. Gracious, or merciful.

Arbela, Heb. God hath revenged, as some Translations have it. [*Index Bibliorum.*]

Adelin, Germ. Noble or descending from Nobles.

Audry, Sax. It seemeth to be the same with *Etheldred*, for the first foundress of *Ely Church* is so called in Latine Histories, but by the people in those parts, *S. Audry*. See *Etheldred*.

Amy, Fr. Beloved, in Latine *Amata*, the name of the ancient King *Latinus* wife. It is written in the like sence *Amicia*, in old Records.

Anchoret, Gr. For *Anachoreta*, Solitary liver, which retired her self from the world to serve God.

Avice, Some observe that as it is written now *Avice*, so in former times *Hawisa*; and in elder Ages *Helwisa*: whereupon they think it detorted from *Hildevig*, that is, Lady-defence, as *Lewis* is wrested from *Lodovicus* and *Ludwig*.

Aureola, Lat. Pretty little golden dame.

Anstase, Gre. *Anastasia*, and that from *Anastasia*, as *Anastasius*, given in remembrance of Christ's glorious Resurrection, and ours in Christ.

B

Barbara, Gre. Strange; of unknown language, but the name respected in honour of Saint *Barbara*, martyred for the true profession of *Christian* Religion, under the Tyrant *Maximian*.

Beatrice, Lat. From *Beatrix*, Blessed.

Blanch, Fr. White or fair.

Brigid, Contracted into *Bride*, an *Irish* name as it seemeth, for that the ancient S. *Brigid*, was of that Nation: the other of *Suecia* was lately canonized about 1400. *Quere*.

Eertha, Ger. Bright and famous. See *Albert*.

Bona, Lat. Good.

Benedicta, Lat. Blessed.

Benigna, Lat. Mild, and gentle.

C

- Cassandra*, Gre. Inflaming men with love.
Catharine, Cre. Pure, Chaste.
Christian, A name from our *Christian* profession, which the *Pagans* most tyrannically persecuted, hating, as *Tertullian* writeth in his *Apologetico*, a harmless name in harmless people.
Clara, Lat. Clear and Bright, the same with *Berta*, and *Claricia* in later times.
Cicely, from the *Latine*, *Cæcilia*, Grey-eyed.
-

D

- Denis*, See before among the names of men.
Diana, From the *Greek* *Dios*, that is, *Jove* as *Jovina*, or *Joves* Daughter, or Gods Daughter.
Dionye, From *Diana*.
Dido, A *Phœnician* name, signifying a manlike woman, [*Servius Honoratus*.]
Dorothee, Gre. The gift of God, or given of God.
Dorcas, Gre. A Roe-buck. *Lucretius lib. 4.* noteth, that by this name, the amorous Knights were wont to salute freckled, warty, and wooden-faced wenches, where he saith,
Cæsia Palædion, nevosa, & lignea Dorcas.

Donze, From the *Latine Dulcia*, that is, sweet-wench.

Doufable, *Fr.* Sweet and fair, somewhat like *Glycerium*.

Douglas, Of the *Scottish* surname, taken from the River *Douglas*, not long since made a *Christian* name in *England*, as *Jordan* from the River of that name in the holy Land, was made a *Christian* name for men.

E

ETheldred, Noble advice. See *Audrey*.

Ela, See *Alice*.

Eleanor, Deduced from *Helena*, Pitiful.

Elizb, *Heb.* God save.

Elizabeth, *Heb.* Peace of the Lord, or quiet rest of the Lord, the which *England* hath found verified in the most honoured name of our late Sovereign. *Mantuan* playing with it, maketh it *Eliza-bella*.

Ead, *Sax.* Drawn from *Eadith*, in which there is signification of happiness. In latter time it was written *Auda*, *Ada*, *Ida*, and by some *Idonea* in *Latine*.

Emme, Some will have to be the same with *Amie*, in *Latine Amata*. *Paulus Merula* saith, it signifieth a good nurse, and so is the same with *Eutrophime* among the *Greeks*. *Roger Hoveden* pag. 246. noteth that *Emma* daughter to *Richard* the first Duke of *Normandy*, was called in *Saxon* *Elgiva*, that is, as it seemeth, *Help-giver*. *Emmet*,

Emmet, A diminutive from *Emme*.

Eva, *Heb.* Giving life.

F

Faith.

Fortune, The signification well known.

Frediswid, *Sax.* Very free; truly free.

Francis, See *Francis* before.

Felice, *Lat.* Happy.

Fortitude, *Lat.*

Florence, *Lat.* Flourishing.

G

Gertrud, *Gr.* All true, and Amiable; if *German* signifieth *All-man*, as most learned consent, and so *Gerard* may signifie *All-hardy*.

[*Althamerus*.]

Grace; the signification is well known.

Grishild, Grey Lady; as *Gesia*, see *Maud*.

Gladuse, *Brit.* From *Claudia*.

Goodbit, *Sax.* Contracted from Goodwife, as we now use *Goody*: by which name King *Henry* the first was nicked in contempt, as *William* of *Malmesbury* noteth.

H

H

H*elena*, Gre. Pitiful : a name much used in the honour of *Helena* mother to *Constantine* the Great, and native of this Isle, although one only Author maketh her a *Bi-thinian*, but *Baronius* and our Historians will have her a *Britain*.

Hawis, see *Avice*.

I

J*ane*, see *Joan*, For in 32 *Eliz. Regina*, it was agreed by the Court of the Kings Bench, to be all one with *Joan*.

Judith, Hebr. Praising, Confessing ; our Ancestors turned it into *Juet*.

Joyce, in Latin *Jocosa*, Merry, pleasant.

Jaquet, Fr. From *Jacoba* : see *James*.

Jenet, a diminutive from *Joan*, as little and pretty *Johan*.

Joan, see *John*. In latter years, some of the better and nicer sort misliking *Joan*, have mollified the name of *Joan* into *Jane*, as it may seem, for that *Jane* is never found in old Records : and as some will, never before the time of King *Henry* the eight. Lately in like sort, some learned *Johns* and *Hanses* beyond the Sea, have new Christned themselves by the name of *Janus*.

Isabel,

Isabel, The same with *Elizabeth*; if the Spaniards do not mistake, which always translate *Elizabeth* into *Isabel*; and the French into *Isabeau*.

Julian, From *Julius*, *Gilian* commonly, yet our Lawyers *lib. Assis. 26. pag. 7.* make them distinct names, I doubt not but upon some good ground.

K

K Atharin, See *Catharin*.

Kingburgh, Sax. Strength and defence of her kindred; as *Kinulf*, help of her kindred.

L

L Ettice, Lat. Joyfulness, mirth.

Lydia, Gre. Born in that region of *Asia*.

Lora, Sax. Discipline, or Learning: but I suppose rather it is corrupted from *Laura*, that is, Bay, and is agreeable to the Greek name *Daphne*.

Lucia, Lat. Lightsome, Bright: a name given first to them that were born when daylight first appeared.

Lucretia, Lat. An honourable name in respect of the chaste Lady *Lucretia*; if it, as *Lucretius*, do not come from *Lucrum*,
gain,

gain as a good housewife, leave it to Gram-
marians. *Lucris*, a wench in *Plautus* seeme
to have her name from thence, whenas he
saith it was *nomen & omen quantitatis pretii*.

M

M*Abel*, Some will have it to be a contra-
ction of the Italians from *Mabella*, that
is, My fair daughter, or maid. But where-
as it is written in Deeds, *Amabilia* and *Ma-
bilia*, I think it cometh from *Amabilis*,
that is, Loveable, or Lovely.

Magdalen, *Heb.* Majestical.

Margaret, *Gr.* Commonly *Marget*, Pearl, or
precious.

Margery, Some think to be the same with
Margaret: others fetch it from *Marjoria*,
I know not what flower.

Mary, *Heb.* Exalted. The Name of the blef-
sed Virgin, who was blessed among wo-
men, because of the fruit of her womb.

Maud, for *Matild*, *Germ.* *Matildis*, *Mathil-
dis*, and *Matilda* in Latin, Noble or ho-
nourable Lady of Maids. *Alfric* turneth
Heroina by *Hild*. So *Hildebert* was heroical-
ly famous, *Hildegard* heroical preserver;
and *Hilda* was the name of a religious La-
dy in the Primitive Church of *England*.

Melicent, *Fr.* Honey-sweet.

Meraud: Used anciently in *Cornwall*, from the
precious stone called the *Emeraud*.

Muriel

Muriel from the Greek *Muron*, Sweet perfume.

N

N*Est*, used in *Wales* for *Agnes*, See *Agnes*.

Nichola, See *Nicholas*.

Nicia, *Gre.* victorious.

O

O*lympias*, *Gre.* Heavenly.

Orabilis, *Lat.* Easily intreated.

P

P*enelope*, *Gre.* The name of the most patient, true, constant and chaste wife of *Ulysses*, which was given to her, for that she carefully loved and fed those birds with purple necks, called *Penelopes*.

Pernel, from *Petronilla*, Pretty stone, as *Fiere* and *Perkin* strained out of *Petre*. The first of this name was the daughter of Saint *Peter*.

Prisca, *Lat.* Ancient.

Priscilla, A diminutive from *Prisca*.

Prudence,

Prudence, Lat. Whom the Greeks call *Sophia*, that is, Wisdom.

Philippa, See *Philip*.

Philadelphia, Gre. A lover of her sisters and brethren.

Phyllis, Gre. Lovely, as *Amie* in Latin.

Polyxena, Gre. She that will entertain many guests and strangers.

R

Gund. **R** *Adegunde*, Sax. Favourable counsel. *Hadrriannus Junius* translateth *Gund* Favour, so *Gunther*, Favourable Lord, *Gunderic*, Rich, or mighty in favour, &c.

Rachel, Heb. A sheep.

Rebecca, Heb. Fat and full.

Rosamund, Rose of the world, or Rose of peace. See in the Epitaphs.

Rose, Of that fair flower, as *Susan* in Hebrew.

S

S *Abina*, As chaste and religious as a Sabine, who had their name from their worshipping of God.

Sanchia, Lat. From *Sancta*, that is, holy.

Sarah, Heb. Lady, Mistress or Dame.

Scholastica, Gre. Leisure from business.

Susan,

Susan, Hebr. Lilly, or Rose.

Sisley: See *Cesilia*.

Sophronia, Gre. Modest, and temperate.

Sibyll, Gre. Gods counsel, others draw it from Hebrew, and will have it to signifie Divine Doctrine. (*Peucerus*.)

Sophia, Gre. Wisdom; a name peculiarly applied by the Primitive Christians to our most blessed Saviour, who is the wisdom of his Father (*Epistle to the Hebrews*) by whom all things were made. And therefore some godly men do more than dislike it as irreligious, that it should be communicated to any other.

T

Tabitha, Heb. Roe-buck.

Tamesin, or *Thomasin*: See *Thomas*.

Theodosia, Gr. Gods-gift.

Tace, Be silent, a fit name to admonish that sex of silence.

Ten perance, Lat. The signification known to
all.

V

Venus, Lat. Coming to all, as *Cicero* derived it, à *Veniendo*, a fit name for a good wench. But for shame it is turned of some to *Venice*. In Greek *Venus* was called *Aphrodite*, not from the foam of the Sea, but as *Euripides* saith, from *Aphorsune*, that is, Mad folly.

Ursula, Lat. A little Bear. A name heretofore of great reputation in honour of *Ursula* the *Britain* Virgin-Saint, martyred under Gods scourge *Attila* King of the *Hunns*.

W

Walburg, Gracious, the same with *Eucharía* in Greek (*Luther*.) We have turned it into *Warburg*. Of which name there was an holy woman of our Nation, to whose honour the Cathedral Church at *Chester* was consecrated.

Winefrid, Sax. Win, or get peace. If it be a *British* word, as some think it to be, and written *Guinfrid*, it signifieth Fair and Beautiful countenance. Verily *Winfred* a native of this Isle, which preached the Gospel in *Germany*, was called *Boniface*; but whether for his good face, or good deeds, judge you.

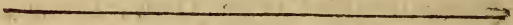
Other

O Ther usual names of women I do not call to remembrance at this time, yet I know many other have been in use in former ages among us, as *Dervorgild*, *Sith*, *Amphilus*, &c. And also *Nicholea*, *Laurentia*, *Richarda*, *Guilielma*, *Wilmetta*, drawn from the names of men, in which number we yet retain *Philippa*, *Philip*, *Francisca*, *Francis*, *Joanna*, *Jana*, &c.

These English-Saxon, German and other names may be thought as fair, and as fit for men and women, as those most usual *Prenomina* among the Romans; *Aulus*, for that he was nourished of the Gods; *Lucius* for him that was born in the dawning of the day; *Marcus* for him that was born in March; *Manius* for him that was born in the morning; *Cneus* for him that had a wart; *Servius* for him that was born a slave; *Quinctius* for him that was fifth born, &c. And our womens names more gracious than their *Rutilia*, that is, Red-hed; *Cesilia*, that is, Grey-eyed, and *Caia* the most common name of all among them (signifying Joy) for that *Caia Cesilia* the wife of King *Tarquinius Priscus* was the best distaff-wife and spinster among them.

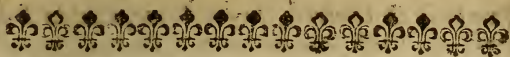
Neither do I think in this comparison of names, that any will prove like the Gentleman,

man, who distasting our names, preferred King *Arthur's* age before ours, for the gallant, brave and stately names then used; as *sir Orson*; *sir Tor*; *sir Quadragan*; *sir Dinadan*; *sir Launcelot*, &c. which came out of that forge, out of the which the Spaniard forged the haughty and lofty name *Traquitantos* for his Giant, which he so highly admired, when he had studied many days and odde hours, before he could hammer out a name so conformable to such a person, as he in imagination then conceived.



Surnames.





Surnames.

Surnames given for difference of families; and continued as hereditary in families, were used in no nation anciently, but among the Romans; and that after the league of union with the *Sabines*: for the confirmation whereof, it was covenanted that the *Romans* should prefix *Sabine* names before their own, and likewise the *Sabines* *Roman* names. At which time *Romulus* took the *Sabine* name of *Quirinus*, because he used to carry a *spear*, which the *Sabines* called *Quiris*. These afterward were called *Nomina Gentilitia*, and *Cognomina*; as the former were called *Prenomina*. The *French* and we termed them *Surnames*, not because they are names of the Sire, or the father, but because they are super-added to Christian names, as the *Spaniards* call them *Renombres*, as *Renames*.

The *Hebrews* keeping memory of their Tribe, used in their Genealogies in stead of *Surnames*, the name of their father with *Ben*, that is, Son, as *Melchi Ben-Addi*; *Addi Ben-Cosam*; *Cosom Ben-Elmadam*, &c. So the *Grecians*. Ἰκάρου τῆ Δαιδάλου, *Icarus* the son of *Dædalus*; *Dædalus* the son of *Eupalmus*; *Eupalmus* the son of *Metion*.

Lib. primo.

The like was used among our ancestors the English; as *Ceorred*, *Ceolwolding*, *Ceoldwald*, *Cuthing*, *Cuth*, *Cuthwining*; that is *Ceorred* son of *Ceolwald*; *Ceolwald* son of *Cuth*; *Cuth* son of *Cuthwin*, &c. And this is observed by *William* of *Malmesbury*, where he noteth that the son of *Eadgar* was called *Eadgaring*, and the son of *Edmund*, *Edmunding*.

Scal. de
causis ling.
Lat.

The Britains in the same sence with *Ap* for *Mab*; as *Ap Owen*; *Owen Ap Harry*; *Harry Ap Rhesse*, as the Irish with their *Mac*; as *Donald Mac Neale*; *Neale Mac Con*; *Con Mac Dermott*, &c. And the old Normans with *Fitz* for *Filz*, as *John Fitz-Robert*; *Robert Fitz-Richard*; *Richard Fitz-Raph* &c. The Arabians only as one learned noteth, used their fathers names without their own fore-name, as *Aven-Pace*; *Aven-Rois*; *Aven-Zoar*; that is the son of *Pace*, *Rois* and *Zoar*; As if *Pace* had a son at his circumcision named *Haly*, he would be called *Aven-Pace*, concealing *Haly*; but his son, howsoever he were named, would be called *Aven-Haly*, &c. So Surnames passing from father to son, and continuing to their issue, were not anciently in use among any people in the world.

Yet to these single Names were adjoynd oftentimes other names, as *Cognomina*, or *Sobriquetts*, as the *French* call them; and *By-names*, or *Nick-names*, as we term them, if that word be indifferent to good and bad, which still did die with the bearer, and never descended to posterity. That we may not

extmi-

exemplifie in other nations (which would afford great plenty,) but in our own; King *Eadgar* was called the Peaceable; King *Ethelred* the Unready; King *Edmund* for his Valour, *Iron-side*; King *Harold* the Hare-foot; *Eadric* the *Streona*, that is, the Getter or Streiner; *Siward* the *Degera*, that is, the Valiant; King *William* the first, Bastard; King *William* the second, *Rouse*, that is, the Red; King *Henry* the first, *Beauclarke*, that is, Fine Scholar: so in the house of *Anjou*, which obtained the Crown of *England*, *Geffrey* the first Earl of *Anjou* was surnamed *Grisogonel*, that is, Grey-cloak; *Fulco* his son *Nerra*; his grandchild *Rechin*, for his extortion. Again, his grandchild *Plantagenet*, for that he ware commonly a broom-stalk in his bonnet. His son *Henry* the second, King of *England*, *Fitz-Empresse*, because his mother was Empress; his son King *Richard* had for surname *Cœur de Lion*, for his Lion-like courage, as *John* was called *Sans-terre*, that is, Without land: So that whereas these names were never taken up by the son, I know not why any should think *Plantagenet* to be the surname of the Royal House of *England*, albeit in late years many have so accounted it. Neither is it less strange, why so many should think *Theodore* or *Tydur*, as they contract it, to be the surname of the Princes of this Realm since King *Henry* the seventh: For albeit *Owen Ap Meredith Tydur*, which married *Katherine* the daughter of *Charles* the sixth King of *France*, was grandfather to King *Henry* the seventh, yet

that *Tydur* or *Theodore* was but the Christian name of *Owens* grandfather. For *Owens* father was *Meredith ap Tydur, ap Grono, ap Tydur*, who all without Surnames iterated Christian names, after the old manner of the *Britains*, and other nations heretofore noted, and so lineally deduced his pedigree from *Cadwallader* King of the *Britains*, as was found by Commission directed to *Griffin ap Lewellin, Gitten Owen, John King*, and other learned men both English and Welch in the seventh year of the said King *Henry* the seventh.

Likewise in the line Royal of *Scotland*, *Milcolme*, or *Malcolme* was furnamed *Canmore*, that is, Great head; and his brother *Donald, Ban*, that is, white: *Alexander* the first, the Proud; *Malcolme* the fourth, the Virgin; *William* his brother, the Lion. As amongst the Princes of *Wales*, *Brochvail Schitrauc*, that is, *Gaggothed*; *Gurind Barmbruch*, that is, Spade-bearded; *Elidir Coscorvaur*, that is, *Heliodor* the Great house-keeper; and so in *Ireland*, *Murogh Duff*, that is, Black; *Roo*, that is, Red; *Nemoliab*, that is, full of wounds; *Ban*, that is, white; *Ganeloc*, that is, Fetters; *Reogh*, Brown; *Moyle*, Bald.

To seek therefore the ancient Surnames of the Royal and most ancient families of *Europe*, is to seek that which never was. And therefore greatly are they deceived which think *Valoys* to have been the surname of the late French Kings, or *Borbon* of this present King, or *Habsburg*, or *Austriac* of the Spanish King; or *Steward* of the late Kings of
Scotland,

of Scotland, and now of Britain; or Oldenburg of the Danish: For (as all know that have but sipped of Histories) Valoys was but the Appenage and Earldom of Charles younger son to Philip the Second, from whom the late Kings descended: so Borbon was the inheritance of Robert a younger son to S. Lewes of whom this King is descended. Hadiburg and Austria were but the old possessions of the Emperours and Spanish Progenitours. Steward was but the name of office to Walter, who was high Steward of Scotland, the Progenitor of Robert first King of Scots of that Family, and of the King our Sovereign. And Oldenburg was but the Earldom of Christian the first Danish King of this Family, elected about 1448. But yet Plantagenet, Steward, Valois, Borbon, Habsburg, &c. by prescription of time have prevailed so far, as they are now accounted surnames. But for surnames of Princes, well said the learned Mercus Salon de Pace. *Reges cognominè non utuntur, eorum cognomina non sunt necessaria, prout in aliis inferioribus, quorum ipsa cognomina agnationum ac familiarum memoriam tutantur.*

*Taurinæ
constitutio-
nes.*

About the year of our Lord 1000. (that we may not minute out the time) surnames began to be taken up in France, as may seem by this special instance. * *Theodoret Roy de la France Orientale, assembler grosse Armee pour passer en la Greece, & jusques a Constantinople, mener guerre a l'Empereur Justinian, n'ayant autre querelle a luy que de ce, qu'entre ses autres tiltres par ses Chartres, &c. il mettoit*

* Recueil
des Rois
de France
par J. du
Tillet p.
250.

celuy de France, felon l'ancienne facon des Romains, qui pernoient pour se honorer les surnoms des nations & peuples qu'ils avoient vaincus ou soubmis, &c. But not in England till about the time of the Conquest, or else a very little before, under King *Edward* the Confessor, who was all Frenchified. And to this time do the *Scottish* men also refer the antiquity of their surnames; although *Buchanan* supposed that they were not in use in *Scotland* many years after.

Vita Mil-
columbi.

Yet in *England* certain it is, that as the better sort, even from the Conquest by little and little took surnames, so they were not settled among the common people fully, until about the time of King *Edward* the Second: but still varied according to the fathers name, as *Richardson*, if his father were *Richard*; *Hodgeson*, if his father were *Roger*, or in some other respect; and from thenceforth began to be established, (some say by statute,) in their posterity.

Perhaps this may seem strange to some *English* men and *Scottish* men, who like the *Arcadians* think their surnames as ancient as the Moon, or at the least to reach many an age beyond the Conquest. But they which think it most strange (I speak under correction,) I doubt they will hardly find any surname, which descended to posterity before that time: Neither have they seen (I fear) any deed or donation before the Conquest, but subscribed with crosses and single names, without surnames in this manner in *England*, + *Ego*
Eadredus

Eadredus confirmavi. + *Ego Edmundus corroboravi.* + *Ego Sigarius conclusi.* + *Ego Olfstanus consolidavi,* &c. Likewise for Scotland, in an old book of *Duresme*, in the Charter, whereby *Edgar* son of King *Malcolm* gave Lands near *Coldingham* to that Church, in the year 1097, the *Scottish* Noblemen witnesses thereunto, had no other surnames than the *Christian* names of their fathers: For thus they signed, *S.* + *Gulfi filii Meniani,* *S.* + *Culverti filii Donecani,* *S.* + *Olavi filii Ogbe,* &c. As for my self, I never hitherto found any hereditary surname before the Conquest, neither any that I know; and yet both I my self and divers whom I know, have pored and pussed upon many an old Record and evidence to satisfie our selves herein: and for my part I will acknowledge my self greatly indebted to them that will clear this doubt.

But about the time of the Conquest, I observed the very primary beginning, as it were of many surnames, which are thought very ancient, when as it may be proved that their very lineal Progenitors bare other names within these six hundred years. *Mortimer* and *Warren* are accounted names of great antiquity, yet the father of the first *Roger* surnamed *de Mortimer*, was *Walterus de Sancto Martino*, which *Walter* was brother to *William*, who had assumed the surname *de Warrenna*. He that first took the surname of *Moubray* (a Family very eminent and noble) was *Roger* son of *Nigel de Albani*; which *Nigel* was brother to *William de Albani* Progenitor

1. Signum]

Surnames
in Eng-
land not
in use be-
fore the
Norman
Conquest.

[Vide Hist.
Norm.]
Script. p.
313. A. &
p. 278. c.]

L. Deven-
lmen Ge-
miticensis.

to the antient Earls of *Arundel*. He that first took the name of *Clifford* from his habitation, was the son of *Richard*, son of *Puntz* a noble *Norman*, who had no other name. The first *Lumley* was son of an ancient *English* man called *Liwulph*. The first *Giffard*, from whom they of *Buckingham*, the Lords of *Brimesfield*, and others descended, was the son of a *Norman* called *Osbert de Bolehec*. The first *Windsor*, descended from *Walter* the son of *Othereus Castellan* of *Windsor*. The first who took the name of *Shirley*, was the son of *Sewall* descended from *Fulcher* without any other name. The first *Nevill*, (of them which are now) from *Robert* the son of *Maldred*, a Branch of an old *English* Family, who married *Isabel* the daughter and heir of the *Nevils*, which came out of *Normandy*. The first *Lovel* came from *Gonel de Perceval*. The first *Montacute* was the son of *Drogo Juvenis*, as it is in Record. The first *Stanley* of the now Earls of *Derby*, was likewise son to *Adam de Aldeleigh*, or *Audley*, as it is in the old Pedegree in the Eagle tower of *Latham*. And to omit others, the first that took the name of *de Burgo*, or *Burk* in *Ireland*, was the son of an *English* man called *William Fitz Aldelme*; as the first of the *Giraldines* also in that Countrey was the son of an *English* man called *Girald* of *Windsor*. In many more could I exemplifie, which shortly after the conquest took these surnames, when either their fathers had none at all, or else most different, whatsoever some of their posterity do overween of the antiquity

Recor. re-
gni Hiber-
niæ.

Giraldus
Cambren-
sis.

quity of their names, as though in the continual mutability of the world, conversion of states, and fatal periods of Families, five hundred years were not sufficient antiquity for a Family or name, when as but very few have reached thereunto.

In that authentical Record of the Exchequer called *Domesday*, surnames are first found, brought in then by the Normans, who not long before first took them: but most noted with *De* such a place, as *Godefridus de Mannevilla*; *A. de Grey*; *Walterus de Vernon*; *Robert de Oily*, now *Doyly*; *Albericius de Vere*; *Radulphus de Pomerey*; *Goscelinus de Dive*; *Robertus de Busle*; *Guilielmus de Moim*; *R. de Braiose*; *Rogerus de Lacy*; *Gislebertus de Venables*: or with *Filius*, as *Ranulphus filius Asculphi*, *Guilielmus filius Osberni*, *Richardus filius Gisleberti*; or else with the name of their office, as *Eudo. Dapifer*; *Guil. Camerarius*; *Hervæus Legatus*; *Gislebertus Cocus*; *Radulphus Venator*: but very many with their Christian names only, as *Olass*, *Nigelus*, *Eustachius*, *Baldricus*, with single names, are noted last in every Shire, as men of least account, and as all, or most underholders specified in that Book.

But shortly after, as the Romans of better fort had three names according to that of *Juvenal*, *Tanquam habeas tria nomina*, and that of *Ausonius*, *Tria nomina nobiliorum*: So it seemed a disgrace for a Gentleman to have but one single name, as the meaner sort, and bastards had. For the daughter and heir of

V. de Politianam.
Miscell.
lib. 32.

Fitz Hamon a great Lord, (as *Robert* of *Glocester* in the Library of the industrious Antiquary Master *John Stow* writeth,) when King *Henry* the First would have married her to his base son *Robert*, she first refusing answered ;

*It were to me a great shame,
To have a Lord withouten his true name.*

Whereupon the King his father gave him the name of *Fitz Roy*, who after was Earl of *Glocester*, and the only Worthy of his Age in *England*.

To reduce surnames to a Method, is matter for a *Ramist*, who should haply find it to be a *Typocosmy* : I will plainly set down from whence the most have been deduced, as far as I can conceive, hoping to incurr no offence herein with any person, when I protest in all sincerity, that I purpose nothing less than to wrong any whosoever. The end of this scribbling labour tending only to maintain the honour of our names against some Italianated, who admiring strange names, do disdainfully condemn their own Country names, which I doubt not but I shall effect with the learned and judicious, to whom I submit all that I shall write.

The most surnames in number, the most ancient, and of best account, have been local, deduced from places in *Normandy*, and the Countries confining, being either the patrimonial possessions, or native places of such as served the Conquerour, or came in after out
of

of Normandy, as Mortimer, Warren, Albigny, Percy, Gournay, Devereux, Tankervil, Saint Lo, Argentine, Marmion, Saint Maure, Bracy, Maigny, Nevil, Ferrers, Harecourt, Baskerville, Mortaign, Tracy, Beaufo, Valoyns, Cayly, Lucy, Montfort, Bonvile, Bovil, Auranch, &c. Neither is there any Village in Normandy, that gave not denomination to some Family in England; in which number are all names, having the French *De, Du, Des, De la* prefixt, and beginning or ending with *Font, Fant, Beau, Sainct, Mont, Bois, Aux, Eux, Vall, Vaux, Cort, Court, Fort, Champ, and Vill*, which is corruptly turned in some into *Feld*, as in *Baskerfeld, Somerfeld, Dangerfeld, Turblefeld, Greenfeld, Sackfeld*; for *Baskervil, Somervil, Dangervil, Turbervil, Greenvil, Sackvil*: and in others into *Well*, as *Boswell* for *Bossevil, Freshwel* for *Freshvil*. As that I may note in passage, the Polonian Nobility take their names from places adding *Skie* or *Ki* thereunto.

Mart. Cræmarus.

Out of places in Britain, came the Families of *Saint Aubin, Morley, Dinant*, lately called *Dinham*; as also of *Dole, Balun, Conquest, Valtort, Lascells, Bluet, &c.*

Out of other parts of France from places of the same names, came *Courtney, Corby, Bollein, Crevecuer, Saint Leger, Bohun, Saint George, Saint Andrew, Chaworth, Sainct Quintin, Gorges, Valliers, Cromar, Paris, Reims, Cressy, Fimes, Beaumont, Coignac, Lyons, Chalons, Chaloner, Estampes, or Stampes, and many more.*

Out of the *Netherlands* came the names of *Lovaine, Gaunt, Ipres, Bruges, Malines, Odingfels, Tournay, Doway, Buers, Beke*; and in later Ages *Dabridgecourt, Robsert, Many, Grandison, &c.*

From places in *England* and *Scotland* infinite likewise. For every Town, Village, or Hamlet hath afforded names to Families, as *Derbyshire, Lancashire*, (do not look that I should as the *Nomenclators* in old time marshal every name according to his place) *Essex, Murray, Clifford, Stafford, Barkley, Leigh, Lea, Hastings, Hamleton, Gordon, Lumley, Douglas, Booth, Clinton, Heydon, Cleydon, Hicham, Henningham, Popham, Ratcliffe, Markham, Seaton, Framingham, Pgrave, Cotton, Carie, Hume, Poinings, Goring, Prideaux, Windsor, Hards, Stanhope, Sydenham, Needham, Dimoc, Wintonington, Allington, Dacre, Ibaxton, Whitney, Willoughby, Apseley, Crew, Knivetem, Wentworth, Fanshaw, Woderington, Manwood, Featherston*; And lastly, *Penruddock, Tremain, Trevoire, Killigrew, Roscarrec, Carminow*, and most Families in *Cornwall*, of whom I have heard this Rythme:

By Tre, Ros, Pol, Lan, Caer, and Pen,
You may know the most Cornish men.

Which signifie a Town, a Heath, a Pool, a Church, a Castle or City, and a Foreland, or Promontory.

In like sort many names among the *Romans* were taken from places, as *Tarquinius, Gabinus,*

Gabinus, Volsci, Vatinius, Norbanus, from *Tarquini, Gabii, Volsci, Vatia, Norba*, Towns in *Italie*, as *Sigonius*, and others before him have observed; and likewise *Amerinus, Carrinas, Mecenas*, as *Varro* noteth. So *Ruricius, Fonteinus, Fundanus, Agellius, &c.* Generally, all these following are local names, and all which have their beginning or termination in them, the significations whereof, for the most part, are commonly known. To the rest now unknown, I will adjoyn somewhat briefly out of *Alfricus* and others, reserving a more ample explication to his proper place.

A Bent, A steep place.
Aker, drawn from the *Latine Ager*.

Ay, vide *Eye*.

B

Bac, *French*, A Ferry.

Bach, the same which

Bec a River, [*Munster*.]

Bain, A Bathe.

Banck.

Barn.

Barrow, vide *Burrow*.

Bathe.

Bach.

Beam, A Trunck, or stock of a tree.

Beak or *Bec* (as *Bach*) used in the North.

Bent, A place where rushes grow.

Bearn, A wood, *Beda lib. 4. cap. 2.*

Berton or *Barton*.

Berry, A Court. Others make it a hill from the *Dutch* word, *Berg*, some take it to be the same with *Burrew*, and only varied in *Dialect*.

Beorb, *Acervus*, as *Stane Beorb*, *Lapidum acervus*.

Biggin, a building.

Bold, from the *Dutch*

Bol, a Fenne.

Bye,

Eye, From the Hebrew
Beth, an habitation.
(*Alfricus*.)

Bois, Fr. A Wood.

Borough, From the La-
tine Burgus, a forti-
fied place or de-
fence, pronounced
in the South parts
Bury, in other *Burgh*
and *Brough*, and of-
ten *Berry* and *Bar-
row*. *Alfricus*.

Born, or *Burn*, a River.

Bottle, An house in the
North parts. *Alfri-
cus* turneth it *Ædes*,
and *Ædilis*, Bottle-
ward.

Booth.

Bridge.

Brome-field.

Brunn, A Fountain
from *Burn*.

Briewr, Fr. An Heath.

Brough, See *Burrough*.

Bury, See *Burrow*.

Burgh, See *Burrough*.

Burn, vide *Born*.

Bush.

Buts.

C

Caer, Brit. a fortified
Place or City.

Campe.

Capell, the same with
Chapell.

Car, A low watery
place where Alders
do grew, or a Pool.

Carnes, the same with
stones.

Castell.

Caster, *Chester*, *Cester*,
Chaster, the same va-
ried in Dialect, a
City or walled place
derived from *Ca-
strum*.

Cave.

Church.

Chanel.

Chapel.

Chase.

Cley, or *Clay*.

Cove, a small creek.

Cliffe, and *Cleve*.

Clough, a deep descent
between hills.

Cob, a forced harbour
for Ships, as the *Cob*
of *Linne* in *Dorset-
shire*.

Cope, The top of a high
hill.

Combe, a word in use
both in *France* and
England for a val-
ley

Iey between two high hills. <i>Nicotius.</i>	Mount. [<i>Alfricus.</i>]
<i>Cote.</i>	E
<i>Court.</i>	<i>Efter</i> , A walk.
<i>Covert</i> , French, a sha- dowed place or shade.	<i>Ende.</i>
<i>Cragge.</i>	<i>Ey</i> , a watery place, as the <i>Germans</i> use now <i>Am. Ortellius.</i>
<i>Creeke.</i>	<i>Alfricus</i> translateth <i>Annis</i> into <i>Ea</i> or <i>Eye.</i>
<i>Croft</i> , Translated by <i>Abbo Floriacensis</i> in <i>Prædium</i> , a Farm.	F
Our Ancestours would say prover- bially of a very poor man, that He <i>had ne Toft ne Croft.</i>	<i>Farm.</i>
<i>Cross.</i>	<i>Field.</i>
D	<i>Fell</i> , <i>Sax.</i> Craggs, bar- ren and stony hills.
<i>Dale.</i>	<i>Fenn.</i>
<i>Delle</i> , a dike.	<i>Fleet</i> , a small stream,
<i>Dene</i> , A small valley contrary to <i>Down.</i>	<i>Fold.</i>
<i>Deepes.</i>	<i>Ford.</i>
<i>Derne</i> , See <i>Terne.</i>	<i>Forrest.</i>
<i>Ditch</i> , or <i>Dish.</i>	<i>Foot.</i>
<i>Dike.</i>	<i>Font</i> , or <i>Funt</i> , a spring.
<i>Dook.</i>	<i>Fritb</i> , a plain amidst woods: but in <i>Scot-</i> <i>land</i> a streight be- tween two lands, from the <i>Latine</i>
<i>Don</i> , corruptly some- time for <i>Ton</i> , or <i>Town.</i>	<i>Fretum.</i>
<i>Don</i> , and <i>Down</i> , all one, varied in pronounci- ation, a high hill or	G
	<i>Garnet</i> , a great <i>Gra-</i> <i>nary.</i>
	<i>Garden.</i>
	<i>Garth</i> , A yard.
	<i>Gate.</i>

Gill, A small water.

Glin, Welsh, A dale.

Gorst, Bushes.

Grange, Fr. A barn
(*Nicotius*.)

Grave, A ditch or
trench or rather a
wood, for in that
sense I have read
Grava in old deeds.

Gravet, The same with
Grove.

Green.

Grove.

H

Hale, or *Haule*, from
the *Latine Aula*, in
some names turned
into *All*.

Ham, *Mansio* [*Beda*]
which we call now
Home, or house,
often abridged in-
to *Am*.

Hatch.

Hawgh, or *Howgh*, A
green plot in a val-
ley, as they use it in
the North.

Hay, Fr. A hedge.

Head, and *Heneth*, a
Foreland, Promon-
tory, or high place.

Hedg.

Heath.

Herst, See *Hurst*.

Herne, Sax. A house.
Beda, who translates
Whithern, *Candida*
casa.

Hith, A Haven, [*Alfri-*
cus.]

Hide, So much Land
as one plough can
plow in a year.

Hill, Often in composi-
tion changed into
Hull and *Ell*.

Holme, Plain grassie
ground upon water
sides or in the wa-
ter.

Holt, A wood, *Nemus*,
[*Alfricus*.]

Hold, A tenement or
the same with *Holt*.

Hope, The side of an
hill, but in the
North, a low
ground amidst the
tops of hills.

How, or *Hoo*, an high
place.

Horn, see *Hurn*.

House.

Hull, see *Hill*.

Hunt.

Hurn, or *Hyrn*, A cor-
ner. *Alfricus*.

Hurst,

- Hurst*, or *Herst*, a wood.
- I
Ing, A Meadow or low ground, [*Ingulphus*] and the *Danes* still use it.
- Isle*, or *Ile*.
- K
Kay, A landing place, a wharf, the old Glossary *Kaii*, *Cancelli*.
- Kap*.
- Knoll*, The top of a hill.
- Kyrk*, a Church, from the Greek *Kuriace*, that is, the Lord's house.
- L
Lade, (a word usual in the Fens) Passage of waters. *Aqueducus* in the old Glossary is translated *Waterlada*.
- Lake*.
- Land*.
- Lane*.
- Lath*, a Barn among them of *Lincolnshire*.
- Laund*, a plain among trees.
- Law*, a hill, in use among the hither *Scottish* men.
- Le*, *Brit.* a place.
- Ley*, and *Leigh*, the same, or a pasture.
- L'lys*, *Brit.* a place.
- Lode*, see *Lade*.
- Lock*, a place where Rivers are stopped, or a Lake, as the word is used in the North parts.
- Loppe*, *Salebra*, an uneven place which cannot be passed without leaping.
- Lound*, the same with *Laund*.
- M
March, a limit, or confines.
- Market*.
- Mead*.
- Medow*.
- Mees*, Meadows.
- Mere*.
- Mesnil*, or *Menil*, in *Norman French*, a mansion house.
- Mersh*.
- Mill*.
- Myne*.
- Minster*, contracted from
- L a from

from *Monastery*, in the North, *Monster*, in the South *Mister*.

Prey, Fr. a Meadow.
Prindle, The same with *Croft*.

More.
Moss.
Mote.

Mouth, Where a River falleth into the Sea, or into another water.

Q
Quarry.
R

N

Ness, a Promontory, for that it runneth into the Sea as a nose.

Nore, The same with North.

O

Orchard.

Over, and contractly, *Ore*.

P

Pace.

Parke.

Pen, Brit. the top of an hill or meuntain.

Pitts.

Place.

Flat, Fr. Plain ground.

Playn.

Pole.

Pond.

Port.

Pound.

Reyke.

Ridge, and *Rig*.

Ring, an enclosure.

Road.

Rom, Fr. a street, *Raw* in the North.

Ros, Brit. a Heath.

Ry, Fr. from *Rive*, a shore, coast, or bank.

Rill, a small brook.

Rithy, Brit. From *Rith*, a Ford.

S

Sale, Fr. a Hall, an entrance (*Junius*.)

Sand, or *Sands*.

Scarr, a craggy, stony hill.

Sett, Habitation or feat, *Ortelius*.

Schell, a spring: See *Skell*.

Shaw, Many trees near together, or shadow of trees.

Shallow.

Sheal, a cottage, or shelter: the word

- is usual in the wastes of *Northumberland*, and *Cumberland*.
Shore.
Shot, or *Shut*, a Keep (*Munster*.)
Skell, a Well in the old Northern English.
Slade.
Slow, a miry foul place.
Smeth, a smoth plain field, a word usual in *Norfolk*, and *Sussex*.
Sole, a Poole.
Spir, *Pyramis*, a shaft to the old English, or spire steeple.
Spring.
Stake.
Strand, a bank of a river.
Stret.
Stroad, *Stroud*: as some do think, the same with *Strand*.
Stable, as *Stale*.
Stale, and *Staple*, the same, a storehouse.
Staple, a Mart Town for merchandise.
Sted, from the Dutch *Stadt*, a standing
- place, a station.
Steeple.
Stey, a bank (*Alfricus*.)
Stige, or *stie*, a footpath.
Stile.
Stock.
Stoke, the same with *Stow*.
Stone, or *Stane*.
Stow, a place (*Alfricus*.)
Straight, a vale along a river.
Syde.
- T
- Temple*.
Tern, or *Dern*, a standing pool, a word usual in the North.
Thorn.
Thorp, from the Dutch, *Dorpe*, a Village.
Thurn, a Tower: *Ortelius*.
Thwait, a word only used in the North, in addition of Towns: Some take it for a pasture from the Dutch *Hwoit*.
Toft, a parcel of ground where there hath bin

Surnames.

a house : but for	<i>Water.</i>
<i>Toft</i> and <i>Croft</i> , en-	<i>Way.</i>
quire of Lawyers.	<i>Wick</i> , and <i>Wich</i> , i. e.
<i>Tor</i> , a high place, or	shore, the curving
tower.	or reach of a River,
<i>Tre</i> , <i>Brittish</i> from <i>Tref</i>	or Sea : <i>Junius Rhe-</i>
a Town.	<i>nanus</i> : But our <i>Al-</i>
<i>Trench.</i>	<i>fric</i> , and so <i>Tillius</i>
<i>Tree.</i>	maketh it a Castle,
	or little Port.
V	<i>Wich</i> , (i. e. Long) a
<i>Vale</i> , a Valley.	salt spring.
<i>Vaulx</i> , the same in	<i>Well.</i>
<i>French.</i>	<i>Wild.</i>
<i>Upp.</i>	<i>Would</i> , Hills without
<i>Under.</i>	wood.
W	<i>Wood.</i>
<i>Wald</i> , a Wood ; the	<i>Worth</i> , anciently <i>Werth</i>
same with <i>Wild.</i>	and <i>Weorthid</i> : <i>Al-</i>
<i>Wall.</i>	<i>fricus</i> makes it <i>Præ-</i>
<i>Ware</i> , or <i>Wear.</i>	<i>dium</i> , a possession or
<i>Wark</i> , or <i>Werk</i> , a	Farm : <i>Abbo</i> trans-
work or building.	lateth it a court or
<i>Warren.</i>	place : <i>Kilianus</i> a
<i>Wast</i> , a Defart or soli-	Fort and an Isle.
tary place.	Y
<i>Wash.</i>	
<i>Waib</i> , a foord ; a word	<i>Yard.</i>
usual in <i>Yorkshire.</i>	<i>Yate</i> , or <i>Yates.</i>

At a word, all which in *English* had *Of* set before them, which in *Cheshire* and the North was contracted into *A*, as *Thomas a Dutton*, *John a Standish*, *Adam a Kirby*, and all which in *Latine* old Evidences have had *De* prefixed,

ed, as all heretofore specified, were borrowed from places. As those which had *Le* set before them, were not at all local, but given in other respects, as *Le Marshal*, *Le Latimer*, *Le Despencer*, *Le Scroop*, *Le Savage*, *Le Vavasour*, *Le Strange*, *Le Norice*, *Le Escrivan*, *Le Blund*, *Le Molineux*, *Le Eret*. As they also which were never noted with *De* or *Le*, in which number I have observed, *Giffard*, *Bassët*, *Arundel*, *Howard*, *Talbot*, *Bellot*, *Bigot*, *Bagot*, *Taileboise*, *Talemach*, *Gervon*, *Lovel*, *Lovet*, *Fortescu*, *Pancevot*, *Tirél*, *Blund* or *Blunt*, *Eisset*, *Bacum*, &c. And these distinctions of local names with *De*, and other with *Le*, or simply, were religiously observed in Records until about the time of King *Edward* the Fourth.

Neither was there, as I said before, or is there any Town, Village, Hamlet, or place in *England*, but hath made names to Families; so that many names are local which do not seem so, because the places are unknown to most men, and all known to no one man: as who would imagine *Whitegift*, *Powlet*, *Bacon*, *Creping*, *Alhor*, *Tirwhit*, *Antrobus*, *Heather*, *Hartshorn*, and many such like to be local names? and yet most certainly they are.

Many also are so changed by corruption of speech, and altered so strangely to significative words by the common sort, who desire to make all to be significative, as they seem nothing less than local names; as *Wormwood*, *Inkepen*, *Tiptown*, *Moon*, *Manners*, *Drinkwater*, *Cuckold*, *Goddolphin*, *Hurlestone*, *Waites*, *Smalback*, *Loscotte*, *Devil*, *Neithermil*, *Belleres*,

Filpot, Wodill, &c, for Ormund; Ingepen, Tiptoft, Mobune, Manors; Derwent-water, Coxwold, Godalchan, Huddleston, Thwaites, Smalbach, Luscot, D'avill, or D'Eivill, Nettervill, Bel-house, Phillipot, Wabul, &c.

Neither is it to be omitted, that many local names had *At* prefixed before them in old Evidences, *At More*, *At Slow*, *At Ho*, *At Fower*, *At Wood*, *At Down*, &c. which *At* as it hath been removed from some, so hath it been conjoynd to others; as *Atwood*, *Atslow*, *Atbo*, *Atwell*, *Atmor*. As *S* also is joynd to most now, as *Manors*, *Knoles*, *Crofts*, *Yates*, *Gates*, *Thorns*, *Groves*, *Hills*, *Combes*, *Holmes*, *Stokes*, &c.

Rivers also have imposed names to some men, as they have to Towns situated on them; as the old Baron *Sur Teys*, that is, on the River *Teys*, running between *Yorkshire* and the Bishoprick of *Duresme*; *Derwent-water*, *Eder*, *Troutbeck*, *Hartgill*, *Esgill*, *Wampull*, *Swale*; *Stoure*, *Temes*, *Trent*, *Tamer*, *Grant*, *Tine*, *Croc*, *Lone*, *Lun*, *Calder*, &c. as some at Rome were called *Tiberii*, *Anieni*, *Aufidii*, &c. because they were born near the Rivers *Tibris*, *Anien*, *Aufidus*, as *Julius Paris* noteth.

Divers also had names from trees near their habitations, as *Oke*, *Aspe*, *Eox*, *Alder*, *Elder*, *Beach*, *Coigners*, that is, *Quince*, *Zouch*, that is, the trunk of a tree; *Cursey* and *Curson*, the flock of a *Vine*, *Pine*, *Plumb*, *Chefney* or *Cheyney*, that is, *Oke*; *Dauney*, that is, *Alder*; *Fowl-giers*,

Gier, that is, *Fearne*; *Vine*, *Ashe*, *Hawthorne*, *Furres*, *Bush*, *Hasse*; *Couldray*, that is, *Hasselwood*; *Bucke*, that is, *Beech*; *Willowes*, *Thorne*, *Broome*, *Block*, &c. which in former time had *At* prefixed, as *at Beech*, *at Furres*, *at Ashe*, *at Elme*. And here is to be noted, that divers of this sort have been strangely contracted; as *at Ashe*, into *Tash*, *at Oke* into *Toke*, *at Abbey*, into *Tabbey*; At the End into *Thend*; As in Saints names, *Saint Olye* into *Toly*; *Saint Ebbe* into *Saint Tabbe*; *Saint Osyth* into *Saint Tomfes*, and *Saint Sithe*.

Many strangers coming hither, and residing here, were named of their Countries, as *Picard*, *Scot*, *Lombard*, *Flemming*, *French*; *Bigod*, that is, superstitious, or *Norman*, (For so the *French* men called the *Normans*, because at every other word they would swear By God:) *Bretton*, *Britain*, *Bret*, *Burgoin*, *Germain*, *Westphaling*, *Dane*, *Daneis*, *Man*, *Gascoigne*, *Welsh*, *Walsh*, *Walleys*, *Irish*, *Cornish*, *Corn-Wallis*, *Easterling*, *Maine*, *Champneis*, *Porievin*, *Angevin*, *Loring*, that is, *de Lotharingia*, &c. And these had commonly *Le* prefixed in Records and in Writings, as *Le Flemming*, *Le Picard*, *Le Bret*, &c. viz. the *Flemming*, the *Picard*.

In respect of situation to other near places rise these usual names, *Norrey*, *North*, *South*, *East*, *West*, and likewise *Northcote*, *Southcote*, *Eastcote*, *Westcote*; which also had originally *At* set before them. Yea, the names of *Kitchin*, *Hall*, *Sellar*, *Parler*, *Church*,
Lodge,

Lodge, &c. may seem to have been borrowed from the places of birth, or most frequent abode; as among the *Greeks*, *Anatolius*, *i. e.* East: *Zephyrius*, *i. e.* West, &c.

Whereas therefore these local denominations of Families are of no great antiquity, I cannot yet see why men should think that their Ancestours gave names to places, when the places bare those very names, before any men did their Surnames. Yea, the very terminations of the names are such as are only proper and appliable to places, and not to persons in their significations, if any will mark the Local terminations which I lately specified. Who would suppose *Hill*, *Wood*, *Field*, *Ford*, *Ditch*, *Poole*, *Pond*, *Towr*, or *Tor*, and such like terminations, to be convenient for men to bear their names, unless they could also dream Hills, Woods, Fields, Fords, Ponds, Pounds, &c. to have been metamorphosed into men by some supernatural transformation?

And I doubt not but they will confess, that Towns stand longer than Families continue.

It may also be proved that many places, which now have Lords denominated of them, had Lords and owners of other Surnames and Families not many hundred years since. But a sufficient proof it is of ancient descent, where the Inhabitant had his surname of the place where he inhabiteth, as *Compton* of *Compton*; *Yerringham*, of *Yerringham*; *Egerton* of *Egerton*; *Portington* of *Portington*;
Skeffington

Skeffington of *Skeffington*; *Beeston* of *Beeston*,
 &c.

I know nevertheless, that albeit most Towns have borrowed their names from their situation, and other respects; yet some with apt terminations have their names from men, as *Edwarston*, *Alfredston*, *Ubsford*, *Malmsbury*, corruptly for *Maidulphsbury*. But these names were from fore-names or Christian names, and not from surnames. For *Ingulphus* plainly sheweth, that *Wiburton*, and *Leffrington* were so named, because two Knights, *Wiburt*, and *Leofric* there sometimes inhabited. But if any should affirm that the Gentlemen named *Leffrington*, *Wiburton*, *Lancaster*, or *Leicester*, *Bosseville*, or *Sbordich*, gave the names to the places so named, I would humbly, without prejudice, crave respite for a further day before I believed them. And to say as I think, verily when they shall better advise themselves, and mark well the terminations of these, and such like Local names, they will not press me over eagerly herein.

Notwithstanding, certain it is that Surnames of Families have been adjoyned to the names of places for distinction, or to notify the owner, as *Melton Mowbray*: *Higham-Ferrers*; *Minster-Lovell*; *Stansted Rivers*; *Drayton Bassett*; *Kibworth Beauchamp*, &c. for that they were the possessions of *Mowbray*, *Ferrers*, *Lovell*, &c. Neither do I deny but some among us in former time, as well as now, dreaming of the immortality of their names, have named their Houses after their own names,

names, as *Camois-Court*, *Hamons*, *Bretes*, *Ba-
ilies*, *Theobaldes*, when as now they have pos-
sors of other names. And the old Verse is,
and always will be verified of them, which
a right worshipful friend of mine not long
since writ upon his new house.

Nunc mea, mox hujus, sed postea nescio cujus.

Nether must all, having their names from
places, suppose that their Ancestours were
either Lords, or possessors of them; but may
assure themselves, that they originally came
from them, or were born at them. But the
Germans and *Polonians* do clear this errour
by placing *In* before the Local names, if they
are possessors of the place, or *Of*, if they on-
ly were born at them, as *Martinus Gromerus*
noteth. The like also seemeth to be in use in
the Marches of *Scotland*, for there you shall
have *Trotter* of *Folshaw*, and *Trotter* in *Fogo*;
Haitly of *Haitly*, and *Haitly* in *Haitly*.

Whereas since the time of King *Henry*
the Third the Princes Children took names
from their natal places, as *Edward* of *Car-
narvan*, *Thomas* of *Brotherton*, *Joane* of *A-
cres*, *Edmund* of *Woodstocke*; and *John* of
Gaunt, (who named his Children by
Cath. Swinford, *Beaufort*, of a place in
France belonging to the House of *Lanca-
ster*,) it is nothing to our purpose, to
make further mention of them, when as
they never descended to their posterity.

After these local names, the most names in number have been derived from Occupations, or Professions, as Taylor, Potter, Smith, Sadler, Arblaster, that is, *Balistaricus*, Archer, Taverner, Chauser, i. e. Hosier, Weaver, Pointer, Painter, Walker, *id est*, Fuller in old English; Baker, Baxter, *Bou-lengem*, all one in signification, Collier, Carpenter, Joyner, Salter, Armorer, Spicer, Grocer, Monger, *id est*, Chapman; Brewer, Brasier, Webster, Wheeler, Wright, Cartwright, Shipwright, Banister, *id est*, *Balneator*; Forbisher, Farrar, Goff, *id est*, Smith in Welsh. And most which end in *Er* in our tongue, as among the Latines, Artificers names have *arius*, as *Lintearius*, *Vestiaricus*, *Calcearius*, &c. or *eo* or *io* for their terminations, as *Linteo*, *Pellio*, *Phrygio*.

Neither was there any trade, craft, art, profession, or occupation never so mean, but had a name among us commonly ending in *Er*, and men accordingly denominated; but some are worn out of use, and therefore the significations are unknown, and other have been mollified ridiculously by the bearers, lest they should seem vilified by them. And yet the like names were among the noble Romans, as *Figulus*, *Picior*, *Fabritius*, *Scribonius*, *Salinator*, *Rusticus*, *Agricola*, *Carbo*, *Funarius*, &c. And who can deny but they so named may be Gentlemen, if Vertue, which is the soul of Gentry, shall enoble them, and *Virtus* (as one saith) *nulli preclusa est, omnibus patet*. Albeit Doctor

Turner

Turner in a Book against *Stephen Gardiner* saith the contrary, exemplifying of their own names. At which time, wise was the man that told my Lord bishop, that his name was not *Gardiner*, as the English pronounce it, but *Gardiner* with the French accent, and therefore a Gentleman.

Hitherto may be referred many that end in *Man*, as *Tubman*, *Carreman*, *Coachman*, *Ferriman*, *Clothman*, *Chapman*, *Spelman*, *id est*, *Learned man*, *Palfriman*, *Horseman*, &c.

Many have been assumed from offices, as *Chambers*, *Chamberlaine*, *Cooke*, *Spenser*, that is, *Steward*, *Marshal*, *Latimer*, that is, *Interpreter*, *Staller*, that is, *Constable* or *Standard-bearer*; *Reeve*, *Woodreeve*, *Sherife*, *Sergeant*, *Parker*, *Foster*, that is, *Nourisher*, *Forester* contractly *Forster*, *Hunter*, *Kempe*, that is, *Souldier* in old English; (for *Alfricus* tranflateth *Tyro*, *Yong-Kempe*) *Faulconer*, *Fowler*, *Page*, *Butler*, *Clark*, *Proclior*, *Spigurnel*, that is, a sealer of *Writs*, which office was hereditary for a time to the *Bobunes* of *Midberst*. *Bailive*, *Francklin*, *Leach*, *Warder*, *i. e.* *Keeper*; and from thence *Woodward*, *Millward*, *Steward*, *Dooreward*, that is, *Porter*, *Beareward*, *Heyward*, *Hereward*, that is, *Conserver* of the army. *Bond*, that is, *Paterfamilias*, as it is in the book of old terms belonging sometimes to *Saint Augustins* in *Canterbury*, and we retain it in the compound *Husband*. In which book also *Horden* is interpreted a *Steward*.

Likewise

Likewise from Ecclesiastical functions, as *Bishop, Abbot, Priest, Monk, Dean, Deacon, Arch-deacon*; which might seem to be imposed in such respect, as the surname of *Archevesque*, or Arch-bishop was upon Hugh de *Lusignian* in France, who (when by the death of his brethren the Signieuries of *Partnay, Soubize, &c.* were fallen to him) was dispensed by the Pope to marry, on condition that his posterity should bear the surname of *Archevesque* and a Mitre over their Arms for ever: which to this day is continued.

*Esteine de
Cypre.*

Names also have been taken of civil honours, dignities, and estate, as *King, Duke, Prince, Lord, Baron, Knight, Valvasor, or Vavasor, Squire, Castellan*, partly for that their ancestours were such, served such, acted such parts, or were Kings of the Bean, Christmas-Lords, &c. And the like names we read among the Greeks and Romans, as *Basilus, Archius, Archilaw, Regulus, Flaminius, Casarius, Augustulus*: who notwithstanding were neither Kings; Priests, Dukes, or *Cæsars*.

Others from the qualities of the mind, as *Good, Thoroughgood, Goodman, Goodchild, Wise, Hardie, Plaine, Light, Meek, Bold, Best, Prowd, Sharp, Still, Sweet, Speed, Quick, Sute*. As those old Saxon names, *Shire*, that is, Clear: *Dire*, that is, welbeloved: *Bliþ*, that is, merry: *Drury*, that is, jewel. Also these French names, *Galliard*, that is, Frolick: *Musard*, that is, Delayer: *Bland*, that is, Faire-spoken: *Coigne*, that is, Valiant: *Baud*, that is, Pleasant:

Faucer.

Pleasant: *Barrat*, *Rus*, *Rush*, that is, Subtile and so is *Prat* in the old book of *Peterborough*: *Huttin*, that is, Mutiner. As among the Grecians *Agathias*, *Andragathius*, *Sophocles*, *Eubulus*, *Eumenius*, *Thraseas*. Among the Romans, *Prudentius*, *Lepidus*, *Cato*, *Pius*, *Valens*, *Constans*, *Asper*, *Tacitus*, *Dulcitus*, &c.

Plutarch.
in Mario
& Sylla.

And accordingly names were borrowed, as *Plutarch* saith, from the nature of the man, from his actions, from some mark, form or deformity of his body, as *Macrinus*, that is, Long: *Torquatus*, that is, Chained: *Sulla*, that is, White and Red: And in like sort *Mnemon*, that is, Mindful; *Grypus*, that is, Hawks-nose; *Callinicus*, that is, Fair Victor.

From the habitudes of body, and the perfections or imperfections thereof, many names have been imposed, as *Strong*, *Armstrong*, *Long*, *Low*, *Short*, *Broad*, *Bigge*, *Little*, *Faire*, *Goodbody*, *Freebody*, *Bell*, that is *Faire*; *Bellon*, that is, *Bellulus*, proper in *French*: *Heilder*, that is, *Thinne*; *Heile*, that is *Healthful*; *Fairefax*, that is, *Fair-locks* in ancient *English*, *Whitlocks*, &c. As those *British* names still in use among us, *Vachan*, that is, *Little*; *Moel*, that is, *Bald*; *Gam*, that is, *Crooked*; *Fane*, that is, *Slender*; *Grim*, that is, *Strong*; *Krich*, that is, *Curlepate*; *Grig*, or *Krig*, that is, *Hoarse*. No more to be disliked than these *Greek* and *Roman* names, *Nero*, that is, *Strong*; as also *Romulus*, *Longus*, *Longinus*, *Minutius*, *Macros*, *Megasthenes*, *Calistus*, *Callisthenes*, *Paulus*, *Cincinnatus*, *Crispus*, *Calvus*.

Calvus; *Terentius*, that is, tender, according to *Varro*; *Gracchus*, that is, Thinne; *Bassus*, that is, Fat; *Salustius*, that is, Healthful; and *Cocles* one eye. As *Papirius Mafonius* reporteth, that *Philippus Augustus* King of France was surnamed *Borgne* for his blinking with one eye.

Others in respect of age have received names, as *Young*, *Old*, *Baby*, *Child*, *Stripling*; as with the Romans, *Senecio*, *Priscus*, *Juvenalis*, *Junius*, *Virginus*, &c.

Some from the time wherein they were born, as *Winter*, *Summer*, *Christmas*, *Day*, *May*, *Sunday*, *Holiday*, *Munday*, *Paschall*, *Noel*, *Pentecost*: as in the ancient Romans, *Januarius*, *Martius*, *Manius*, *Lucius*, *Festus*: and *Vergilius* born at the rising of the *Vergilix*, or seven stars, as *Pontanus* learnedly writeth against them which write his name *Virgilius*.

Claud.
Fauchet.

Some from that which they commonly carryed, as *Palmer* in regard that Pilgrims carryed *Palme* when they returned from *Hierusalem*: *Long-sword*, *Broad-spear*, *Fortescu*, that is, Strong shield; and in some such respect, *Break-speare*, *Shake-speare*, *Shot-bolt*, *Wagstaffe*, *Bagot*, in the old Norman, the same with *Scipio*, that is, a stay or walking staffe with the Latines, which became a surname, for that *Cornelius* served as a stay to his blind father. Likewise *Billman*, *Hooke-man*, *Talus*, of a shield so called, whereof *William* son of *Robert de Belesme* E. of *Shrewsbury* had his name.

Some from parts of the body, as *Head*, *Red-head*, *White-head*, *Legg*, *Foot*, *Poliard*, *Arm*, *Hand*, *Lips*, *Heart*; as *Corculum*, *Capito*, *Fedo*, *Labeo*, *Naso*, among the Romans.

Garments also have occasioned names, as *Hose*, *Hofatus*; *Hat*, *Cap*, *Frock*, *Peticote*, *Gatcote*: as with the Romans, *Caligula*, *Caracalla*, *Fimbria*; and *Hugh Capet*, from whom this last house of *France* descended, was so called, for that he used when he was young, to snatch off his fellows caps, if we believe *Du Tillet*.

Not a few from colours of their complexions, garments, or otherwise have gotten names, as *White*, *Black*, *Brown*, *Red*, *Green*, and those Norman names, *Rous*, that is, *Red*, *Blunt* or *Blund*, that is, *Flaxen hair*, and from these *Ruffel* and *Blundel*; *Gris*, that is, *Gray*; *Pigot*, that is, *Speckled*; *Blanch* and *Blanc*, that is, *White*, with those British or Welsh names, who whereas they were wont to depaint themselves with sundry colours, have also borrowed many names from the said colours, as *Gogh*, that is, *Red*; *Gwin*, that is, *White*; *Dee*, that is, *black*; *Lbuid* or *Flud*, that is, *Ruffet*: Names to be no more disliked than *Albinus*, *Candidus*, *Flavius*, *Fulvius*, *Fuscus*, *Burrbus*, *Cocceius*, *Rutilius*, *Rufus*, *Niger*, *Nigrinus*, among the Romans; and *Pirrbus*, *Chlorus*, *Leucigus*, *Chryses*, *Melanthius*, &c. among the Grecians.

Some from flowers and fruits, as *Lilly*, *Lis*, *Rose*, *Peare*, *Nut*, *Filbert*, *Peach*, *Pescod*,
Petch,

Petch, as fair names, as *Lentulus*, *Piso*, *Fabius*, among the Romans. Others from beasts, as *Lamb*, *Lion*, *Boar*, *Bear*, *Buck*, *Hind*, *Hound*, *Fox*, *Wolf*, *Hare*, *Hog*, *Roe*, *Broc*, *Badger*, &c. Neither are these and such like to be disliked, when as amongst the noblest Romans, *Leo*, *Ursinus*, *Catulus*, *Lupus*, *Leporius*, *Aper*, *Apronius*, *Caninius*, *Castor*, &c. and *Cyrus*, that is, Dog, with the Persians were very usual.

From fishes likewise, as *Playce*, *Salmon*, *Trowt*, *Cub*, *Gurnard*, *Herring*, *Pike*, *Pikerell*, *Breme*, *Burt*, *Whiting*, *Crab*, *Sole*, *Mullet*, *Base*, &c. nothing inferiour to the Roman names, *Murena*, *Phocus*, *Orata*, that is, *Giltbed*, &c. for that haply they loved those fishes more than other.

Many have been derived from birds, as *Corbet*, that is, Raven; *Aronde*, that is, Swallow; the gentlemen of which name do bear those birds in their Coat-armours; *Bisset*, i. e. Dove, *Lark*, *Tiffon*, *Chaffinch*, *Nightingal*, *Jaycock*, *Peacock*, *Sparrow*, *Swan*, *Crow*, *Woodcock*, *Eagle*, *Alcocke*, *Wilcocke*, *Handcock*, *Hulet* or *Hiowlet*, *Wren*, *Gosling*, *Parrat*, *Wild-goose*, *Finch*, *Kite*, &c. As good names as these, *Corvinus*, *Aquilinus*, *Milvius*, *Gallus*, *Picus*, *Falco*, *Livia*, i. e. Stock-dove, &c. Therefore I cannot but wonder why one should so sadly marvel that such names of beasts and birds are in use in *Congo* in *Africa*, when they are and have been common in other Nations, as well as they were among the *Traglodites* inhabiting near *Congo* in former times.

Of Christian names, as they have been without change, many more have been made, as Francis, Herbert, Guy, Giles, Leonard, Michael, Lewis, Lambert, Owen, Howel, Joscelin, Humfrey, Gilbert, Griffith, Griffin, Constantine, James, Thomas, Blaze, Anthony, Foulke, Godfrey, Gervas, Randal, Alexander, Charles, Daniel, &c.

Beside these, and such like, many surnames are derived from those Christian names which were in use about the time of the Conquest, and are found in the Record called *Doomsday* book, and elsewhere; as Achard, Alan, Alpheg, Aldelme, Aucher, Anselin, Anselm, Ansgar, Askaeth, Hascuith, Alberic, Bagot, Baldric, Bardolph, Belchard, Berenger, Berner, Biso, Brient, Canut, Knout, or Cnute, Carbonell, Chettel, Colf, Corbet, Corven, Crouch, Degory, Dod, Done, Donet, as it seems from *Donatus*; Dru, Duncan, Durand, Eadid, Eadolph, Egenulph, Elmer, Eudo or Ede; Fabian, Fulcher, Gamelin, Gernogam, Girth, Goodwin, Godwin, Goodrich, Goodluck, Grime, Grimbald, Gauncelin, Gutblake, Haco or Hake, Hamon, Hamelin, Harding, Hasting, Herebrand, and many ending in Brand; Herman, Hervey, Herward, Howard, Herward, Hubald, Hubert, Huldreich, Jollan, Joll, contractly from Julian; Juo, or Jue; Kettell, Leofwin, Lewin, Levin, Liming, Macy, Maino, Mainerd, Meiler, Murdac, Nele, Norman, Oddo or Hode, Oger, Olave; Orso or Urso, Orme, Osborne, Other, Payn, Picotte, Pipard, Pontz, Puntz, Reynar, Remy, Rolph, Rotroc, Saer, Searl, Sernar,

Brand a
 stirring up,
 Junius.

*Semar, Sewall, Sanchet, Siwald, Siward, Sta-
verd, Star, Calf, Swain, Sperwick, Talbot, To-
ly, Tovy, Turgod, Turrold, Turstan, Turcbill,
Uired or Oughtred. Ude, Vivian, Ulmer,
Wade, Walarand, Wiltan, Winoc, Walklin,
Warner, Winebald, Wigod, Wigan, Wimarc,
Woodnot, &c.*

And not only these from the Saxons and Normans, but also many Britain or Welsh Christian names, as well in ancient time, as lately, have been taken up for surnames, when they came into England; as *Chun, Blethin, Kenbam* from *Cynan* or *Conanus*; *Gittin, Mer-
vin, Bely, Sitsil, or Gesil; Caradoc, Madoc,
Rbud, Ithell, Meric, Meredith, Edern, Bedw;* from the English *Bede*, i. e. A devout pray-
er; beside the Welsh Christian names usual and known to all. As in like manner ma-
ny names were made from the *Prænomina* a-
mong the Romans, as *Spurilius, Statilius,
Titius*, from *Spurius, Staius, Titus*. And as *Quintilian* saith, *Agnomina & cognomina vim
nominum obtinuerunt, & prænominum nominum.*

By contracting or rather corrupting of Christian names, we have *Terry* from *Theo-
doric*; *Ferry* from *Frederic*; *Collin* and *Cole* from *Nicholas*; *Tebald* from *Theobald*; *Jes-
sop* from *Joseph*; *Aubry* from *Alberic*; *Amery* from *Almeric*; *Garret* from *Gerrard*; *Nele* from *Nigel*; *Elis* from *Elius*; *Bets* from *Beatus*; 'as *Bennet* from *Benedicti*, &c.

By addition of *S.* to Christian names, ma-
ny have been taken, as *Williams, Rogers, Pe-
ters, Peirs, Davies, Harris, Roberts, Si-
monds,*

monds, Guyes, Stevens, Richards, Hughs, Jones, &c.

From Nicknames or Nursenames, came these (pardon me if it offend any, for it is but my conjecture) *Bill* and *Will* for *William*; *Clem* for *Clement*; *Nat* for *Nathaniel*; *Mab*, for *Abram*; *Kit* for *Christopher*; *Mund* for *Edmund*; *Hal* for *Harry*; *At* and *Atty*, for *Arthur*; *Cut* for *Cuthbert*; *Mill* for *Miles*; *Baul* and *Bald* for *Baldwin*; *Ran* for *Randol*; *Crips* for *Criffin*; *Turk* for *Turktetil*; *Sam* for *Sampson* or *Samuel*; *Pipe* for *Pipard*; *Gib* and *Gilpin* for *Gilbert*; *Dan* for *Daniel*; *Grig* for *Gregory*; *Bat* for *Bartholomew*; *Law* for *Lawrence*; *Tim* for *Timothy*; *Kol* for *Rolland*; *Jeff* for *Jeffrey*; *Dun* for *Duncan* or *Dunstan*; *Duke* for *Marmaduke*; *Daye* for *David*; *God* for *Godfrey* or *Godard*; for otherwise I cannot imagine how that most holy name unfit for a man, and not to be tolerated, should be appropriate to any man: and many such like which you may learn of Nurses.

By adding of *S.* to these Nicknames or Nursenames; in all probability we have *Robins, Nicks, Nichols, Thoms, Dicks, Hicks, Wils, Sims, Sams, Jocks, Jucks, Collins, Jenks, Munds, Hodges, Hobs, Dobs, Saunders* from *Alexander*; *Gibs*, and *Gibbins* from *Gilbert*; *Cuts* from *Cuthberd*; *Bats* from *Bartholomew*; *Wats* from *Walter*; *Philips* from *Philip*; *Hains* from *Anulphus* (as some will) for *Ainulphesbury* in *Cambridge-shire* is contracted to *Ainsbury*, and such like.

Many likewise have been made by adjoyning
Kins

Kins and *Ins* to those nurse-names, making them in *Kins* as it were diminutives, and those in *Ins*, as *Patronymica*. For so *Alfric*, Archbishop of *Canterbury*, and the most ancient *Saxon* Grammarian of our Nation, noteth that names taken from Progenitours do end in *Ins*; so *Dickins*, that is little *Dick*; *Perkins* from *Peir* or *Peter*, little *Peter*; so *Tompkins*, *Wilkins*, *Hutchins*, *Huggins*, *Higgins* and *Hitchins*, from *Hugh*; *Lambkins*, from *Lambert*; *Hopkins* and *Hobkins* from *Hob*; *Dobbins* and *Robbins*; *Atkins* from *Arthur*; *Simkins*, *Hodgekins*, *Hoskins*, *Watkins*, *Jenkins* and *Jennings* from *John*; *Gibbins* and *Gilpin* from *Gilbert*; *Halkin* from *Henry*; *Wilkins* from *William*; *Tipkins* from *Tibald*; *Daukins* from *Davy*; *Rawlins* from *Raoul*, that is, *Rafe*; and *Hankin* for *Randol*, as is observable in *Cheshire*, in that ancient Family of *Manwaring*, and many others. In this manner did the *Romans* vary names, as *Constans*, *Constantius*, *Constantinus*; *Justus*, *Justulus*, *Justinus*, *Justinianus*; *Aurelius*, *Aureolus*, *Aurelianus*; *Augustus*, *Augustinus*, *Augustinianus*, *Augustulus*, &c.

Beside these, there are also other Diminutive names after the *French Analogie* in *Et* or *Ot*, as *Willet* from *Will*; *Haket* from *Hake*; *Bartlet* from *Bartholomew*; *Millet* from *Miles*; *Huet* from *Hugh*; *Allet* from *Alian*; *Colet* from *Cole*; *Guyet* from *Guy*; *Eliot* from *Elias*; and *Bekyet*, that is, little sharp nose.

But many more by addition of *Son*, to the

Christian or Nickname of the Father, as *Williamson*, *Richardson*, *Dickson*, *Harryson*, *Gibson* for *Gilbertson*; *Simson*, *Simondson*, *Stevenson*, *Dauson* for *Davison*; *Morison*, *Lawson* for *Lawrenson*; *Robinson*, *Cutberston*, *Nicholson*, *Tomson*, *Wilson*, *Leweson*, *Jobson*, *Waterston*, *Watson*, *Peerson* and *Pierston*; *Peterston*; *Hanson* from *Hankin*; *Wilkinson*, *Danison* from *Daniel*; *Benison*, and *Benson* from *Bennet*; *Denison*, *Patison* from *Patrick*; *Jenkinson*, *Mattison* from *Matthew*; *Colson* from *Cole* or *Nichol*; *Rogerson*, *Heardson* from *Herdingson*; *Hodyskinson*, *Hughson*, *Hulson* from *Huldric*; *Hodson* from *Hod* or *Oddo*; *Nelson* from *Neale* or *Nigel*; *Davidson*, *Sanderston*, *Johnston*, *Raulston* from *Raoul* or *Ralf*. So the ancient Romans used *Publipor*, *Marcipor*, *Lucipor*; for *Publii puer*, *Marci puer*, *Lucii puer*, according to *Varro*: As afterwards in the *Capitolin Tables* they were wont to note both Father and Grandfather for proof of their Gentry in abbreviations, as *A. Sempronius, Auli filius, Lucii Nepos*; that is, *Aulus Sempronius*, son of *Aulus*, Grandchild or Nephew of *Lucius*; *C. Martius, L. F. C. N. &c.* Neither is it true which some say, *Omnia nomina in Son sunt Ferealis generis*, whenas it was usual in every part of the Realm.

Some also have had names from their Mothers, as *Fitz-Parnel*, *Fitz-Isabel*, *Fitz-Mary*, *Fitz-Emme*; *Maudlens*, *Susans*, *Mauds*, *Grace*, *Emson*, &c. As *Vespasian* the Emperour, from *Vespasia Pola* his Mother, and *Popæa Sabina* the Empress, from her Grandmother.

In the same sense it continueth yet in them which descended from the Normans, *Fitz-Hugh*, *Fitz-William*, *Fitz-Herbert*, *Fitz-Geffery*, *Fitz-Simon*, *Fitz-Alan*, *Fitz-Owen*, *Fitz-Randoll*, being names taken from their Progenitours; as among the Irish, *Mac-William*, *Mac-Gone*, *Mac-Dermot*, *Mac-Mabon*, *Mac-Donell*, *Mac-Arti*, i. e. the son of *Arthur*.

So among the *Welsh-Britains* likewise, *Ap-Robert*, *Ap-Evans*, *Ap-Ythel*, *Ap-Harry*, *Ap-Hugh*, *Ap-Rice*, *Ap-Richard*, *Ap-Howell*, *Ap-Enion*, *Ap-Owen*, *Ap-Henry*, *Ap-Rhud*, which be contracted into *Probert*, *Evans*, *Bythell*, *Parry*, *Pugh*, *Price*, *Pritchard*, *Powell*, *Benion*, *Bowen*, *Penrbye*, *Prud*, &c.

So in the borders of *England* and *Scotland*, *Gawis Jok*, for *John* the son of *Gavin*; *Richies Edward*, for *Edward* the son of *Richard*; *Jony Riches Will*, for *William* the son of *John*, son of *Richard*. The like I have heard to be in use among the meaner sort in *Cornwall*.

Dainy was the device of my Host at *Grantham*, which would wisely make a difference of degrees in persons, by the termination of names in this word *Son*, as between *Robertson*, *Robinson*, *Robson*, *Hobson*; *Richardson*, *Dickson*, and *Dickinson*; *Wilson*, *Williamson*, and *Wilkinson*; *Jackson*, *Johnson*, *Jenkinson*, as though the one were more worshipful than the other by his degrees of comparison.

The names of alliance have also continued in some

some for surnames, as where they of one Family being of the same *Christian* name, were for distinction called *R. le Frere*, *Le Fitz*, *Le Cofin*, that is Brother, the son, &c. all which passed in time into Surnames.

Many names also given in merriment for By-names or Nick-names have continued to Posterity; as *Malduit* for ill scholarship, or ill taught; *Mallieure* commonly *Mallyvery*, i. e. *Malus Leporarius*, for ill hunting the Hare; *Pater Noster* for devout praying. As he that held Land by tenure to say a certain number of *Pater nosters* for the souls of the Kings of *England*, was called *Pater noster*, and left that name to his Posterity. Certainly it remaineth upon Record by inquisition 27 *Edwardi* 3. that *Thom. Winchard* held Land *in capite* in *Coningeston* in the County of *Leicester* by saying dayly five times *Pater noster* & *Ave Maria*, for the souls of the Kings Progenitours, & the souls of all the faithful departed, *pro omni servitio*. The *French* man, which craftily, and cleanly conveyed himself and his prisoner *T. Cryoll*, a great Lord in *Kent*, about the time of King *Edward* the Second out of *France*, and had therefore *Swinfield* given him by *Crioll*, as I have read, for his fine conveyance, was then called *Fineux*, and left that name to his Posterity. So *Baldwin le Pettour*, who had his name, and held his land in *Suffolk*, *Per saltum, suflum & pettum, sive bumbulum*, for dancing pout-puffing, and doing that before the King of *England* in Christmas holy days, which the word *pet* signifieth in *French*. Inquire if you understand

*Pater no-
ster.*

understand it not, of *Cloacinus* Chaplains, or such as are well read in *Ajax*.

Upon such like occasions names were given among the *Romans*, as *Tremellius* was called *Scropha* or Sow, because when he had hid his Neighbours Sow under a padde, and commanded his wife to lie down thereon; he swore when the owner came in to seek the Sow, that he had no Sow but the great Sow that lay there, pointing to the padde; and the Sow his wife. So one *Cornelius* was surnamed *Asina*, for that when he was to put in assurance for payment of certain summs in a purchase, he brought his Ass laden with money, and made ready payment. So *Augustus* named his Dwarf *Sarmentum*, i. e. Sprig, and *Tiberius* called one *Tricongius*, for carowing three gallons of wine. So *Servilius* was called *Ala*, for carrying his dagger under his armpit, when he killed *Spurius*. So *Pertinax* the Emperour being stubbornly resolute in his youth to be a Woodmonger as his Father was, when he would have made him a Scholar, was named *Pertinax*. So the Father of *Valens* the Emperour, who was Camp-master here in *Britain*, for his fast holding a rope in his youth which ten souldiers could not pluck from him, was called *Funarius*. About which time also *Paul* a Spaniard, a common Informer in *Britain*, was named *Catena*, i. e. the Chain, for that he chained & fettered many good men here with linking together false surmises, to their utter undoing in the time of *Constantinus* the younger, who also (that I may remember it

Macrobi-

460

*Suetonius.**Capitoli-*
nus.

in passage) named his attendant scholar by no unfitting name, *Mufonius*. But what names the beastly monster rather than Emperour *Commodus* gave to his Attendants, I dare not mention, lest I should be immodestly offensive to chaste ears, and modest minds; yet hitherto with modesty may be referred this of the Familie of *Gephyri*, *i. e.* *Bridges in Greece*, who took their name from a Bridge: For when their Mother was delivered of nine Children at a birth, and in a foolish fear had privily sent seven of them to be drowned at a Bridge, the Father suddainly coming to the Bridge, saved them, and thereupon gave them that name. Of these, and the like, we may say, *Propiora sunt honori, quam ignominie*. Infinite are the occasions which in like manner have made names to persons, I will only report one or two *French* Examples, that thereby you may imagine of others in other places, and former Ages.

In the first broyls of *France*, certain companies ranging themselves into troops, one Captain took new names to himself and his company from the furniture of an horse. Among these new named Gallants, you might have heard of *Monsieur Saddle*, (to *English* them) *Mounseur Bridle*, *Le Croupier*, *Le Girte*, *Horshoe*, *Bitte*, *Trappiers*, *Hoof*, *Stirrop*, *Curbe*, *Muscole*, *Fronital*, &c. Most of the which had their passport, as my Authour noteth, by *Seigneur de la Halter*. Another Captain there also gave names to his

his according to the places where he found them, as *Hedg, Highway, River, Pond, Vine, Stable, Street, Corner, Gallows, Taverne, Tree, &c.* And I have heard of a consort in *England*, who when they had served at Sea, took names from the equipage of a Ship, when they would serve themselves at Land, as *Keel, Ballast, Planke, Fore-deck, Deck, Loop-hole, Pump, Rudder, Cable, Anchor, Misen sail, Capson, Mast, Belt.* So that is true which *Isidore* saith, *Names are not always given according to Nature, but some after our own will and pleasure, as we name our Lands and servants according to our own liking.* And the *Dutchman's* saying may be verified, which when he heard of *English* men called God and Devil, said, that the *English* borrowed names from all things whatsoever, good or bad.

It might be here questioned, whether these surnames were assumed and taken at the first by the persons themselves, or imposed and given unto them by others. It may aswell seem that the local names of persons were partly taken up by themselves, if they were owners of the place, as given by the people, who have the sovereignty of words and names, as they did in the Nicknames before Surnames were in use. For who would have named himself *Peaceable, Unready, Without-land, Beauclerk, Strongbow, Gagtooth, Blanch-main, Bossue, i. e. Crook-back*, but the concurrent voyce of the people? as the women neighbours gave the name to *Obed* in the
book

book of *Ruth*; and likewise in Surnames. In these pretty names, as I may terme them from Flowers, Fishes, Birds, Habitudes, &c. it may be thought that they came from Nurses in former times here, as very many, or rather most in *Ireland* and *Wales* do at this present. These Nicknames of one syllable turned to Surnames, as *Dicks, Nicks, Toms, Hobbs, &c.* may also seem to proceed from Nurses to their Nurlings; or from Fathers and Masters to their boys and servants. For, as according to the old Proverb, *Omnis herus seruo Monosyllabus*, in respect of their short commands: so, *Omnis servus hero Monosyllabus*, in respect of the curtailing their names, as *Wil, Sim, Hodge, &c.* Neither is it improbable, but that many names, that seem unfitting for men, as of brutish beasts, &c. came from the very signs of the houses where they inhabited; for I have heard of them which said they spake of knowledge, that some in late time dwelling at the sign of the Dolphin, Bull, White-horse, Racket, Peacock, &c. were commonly called *Thomas* at the *Dolphin*, *Will* at the *Bull*, *George* at the *White-horse*, *Robin* at the *Racket*, which names as many others of like sort, with omitting *At*, became afterward hereditary to their children.

Hereby some insight may be had in the original of Surnames, yet it is a matter of great difficulty, to bring them all to certain heads, when as our language is so greatly altered, so many new names dayly brought in by Aliens, as *French, Scots, Irish, Welsh, Dutch, &c.* and

So many old words worn out of use. I mean not only in the old *English*, but also the late *Norman*: for who knoweth now what these names were, *Giffard*, *Basset*, *Gernon*, *Mallet*, *Howard*, *Deverell*, *Paganel*, or *Paynel*, *Tailleboise*, *Talbot*, *Lovet*, *Pancevolt*, *Tirrell*, &c. which are nothing less than local, and certainly significative, for they are never noted, as I said before, in old evidences with *De*, as local names, but always absolutely, as *W. Giffard*, *R. Basset*, as *Christian* names are, when they are made Surnames; and yet I will not affirm, that all these here mentioned were at any time *Christian* names, although doubtless some were.

For we know the significations of some of them as *Mallet*, an Hammer; *Bigot*, a *Norman*, or superstitious; *Taillebois*, i.e. *Cutwood*; *Lovet*, *Nicotian*,⁷ Little Woolf; and *Basset* (as some think) Fat; *Giffard* is by some interpreted Liberal; and *Howard* High Warden, or Guardian (as it seemeth an office out of use) when as *Heo-beorg* signified in old *English* High defence, *M. Lamb.*¹ and *Heob-fader* Patriarch or High father. *peramb.* Certain it is, that the first of that right Noble *Canta.p.* Family who was known by the name of *Howard*, was the son of *William de Wigenhall*, as *538.* the honourable Lord *William Howard* of *Naworth*, third son to *Thomas* late Duke of *Norfolk*, an especial searcher of Antiquities, who equalleth his high Parentage with his virtues, hath lately discovered.

And as to find out the true original of Surnames, is full of difficulty, so it is not easie to *Change of names,*
search

search all the causes of alterations of Surnames, which in former Ages have been very common amongst us, and have so intricatèd, or rather obscured the truth of our Pedegrees, that it will be no little Labour to deduce many of them truly from the Conquest; Somewhat nevertheless shall be said thereof, but more shall be left for them which will dive deeper into this matter.

Crest as
Gnidius.

To speak of alteration of names, omitting them of *Abraham* and *Sara*, *Jacob* and *Israel*, in holy Scriptures, I have observed that the change of names, hath most commonly proceeded from a desire to avoid the opinion of baseness. So *Codomarus* when he succeeded *Ochus* in the Kingdom of *Persia*, called himself by the Princely name *Darius*. So new names were given to them which were deified by the *Paganish* consecration, as *Romulus* was called *Quirinus*, *Melicertus* was called *Portunus* and *Palemon*. Likewise in adoptions into better Families, and by testament, as the son of *L. Æmilius*, adopted by *Scipio*, took the name of *Scipio Africanus*. So *Augustus* who was first named *Thurreon*, took the name of *Octavian* by testament. By enfranchising also into new Cities, as he which first was called *Lucumo*, when he was enfranchised at *Rome*, took the name of *Lucius Tarquinius Priscus*: So *Dometrius Mega*, when he was made free of the City, was called *Publius Cornelius*. *Cicero* *Epist.* 36. *lib.* 13.

Likewise slaves when they were manumitted, took often their Masters names, whenas they

they had but one name in their servile state. As they which have read *Artemedidorus*, do know, how a slave, who when he dreamed he had *tria virilia*, was made free the next morning, and had three names given him.

Neither is it to be forgotten, that men were not forbidden to change name or surname, by the rescript of *Dioclesian L. Vinc. c. de mutat. nom.* so be that it were *Sine aliqua fraude, jure licito*. As that great Philosopher which was first called *Malchus* in the *Syrian Tongue*, took the name of *Porphyrius*, as *Eunapius* reporteth: as before *Suetonius* the Historian took to Surname *Tranquillus*, when as his father was *Suetonius Lenis*. Those notwithstanding of strange base parentage were forbidden, *L. super statu c. de quest.* to insert, or inthrust themselves into noble and honest Families by changing their names, which will grow to inconvenience in *England*, as it is thought, by reason that Surnames of honourable and worshipful Families are given now to mean mens children for *Christian* names, as it is grown now in *France*, to the confusion of their Gentry, by taking new names from their purchased lands at their pleasures. Among the *Romans* nevertheless they that were called *ad Equestrem ordinem*, having base names, were new named *nomine ingenuorum veterumque Romanorum*, lest the name should disgrace the dignity, when according to *Plato*, comely things should have no uncomely names.

*Alex. ab
Alexandri
Genial.
dier. l. 2. c.
28.
In Philebo*

It was usual amongst the *Christians* in the

N

Primi-

Primitive Church, to change at Baptisme the names of *Catechumeni*, which were in years, as that impious *Renegado*, that was before called *Lucius*, was in his Baptisme called *Lucianus*. So the Popes use to change their names, when they enter into the Papacy, which as *Platina* saith, was begun by Pope *Sergius* the second, who first changed his name, for that his former name was *Hoggesmeath*; but others refer the change of names in Popes to Christ, who chang'd *Simon* into *Peter*, *John* and *James* into *Boanerges*: only *Marcellus* not long since chosen Pope, refused to change his name, saying, *Marcellus* I was, and *Marcellus* I will be, I will neither change Name nor Manners. Other religious men also, when they entred into some Orders, changed their names in times past, following therein (as they report) the Apostle, that changed his name from *Saul* to *Paul*, after he entred into the Ministry, borrowing (as some say) that name from *Sergius Paulus* the Roman Lieutenant, but as others will, from his low stature, for he was but three cubits high, as *S. Chrysostron* speaking of him, *Tricubitalis ille, raven cœlum ascendit.*

Chrysostron
mus.

Younger
sons assum-
ing
their sur-
names
from the
places
where
they seat-
ed them-
selves.

Of changing also *Christian* names in confirmation we have said before; but overpassing these forreign matters, let us say somewhat as concerning change of names in *England*.

As among the *French* in former time, and also now, the Heir took the fathers surname, and the younger sons took names of their Lands allotted unto them. So likewise in times

times past did they in *England*; and the most common alteration proceeded from place of habitation. As if *Hugh* of *Suddington* gave to his second son his Mannour of *Frydon*, to his third son his Mannour of *Pantly*, to his fourth his Wood of *Albdy*, the sons called themselves *De Frydon*, *De Pantley*, *De Albdy*; and their posterity removed *De*. So *Hugh Montfortes* second son called *Richard*, being Lord of *Hatton* in *Warwickshire*, took the name of *Hatton*. So the youngest son of *Simon de Montfort* Earl of *Leicester* staying in *England*, when his father was slain, and brethren fled, took the name of *Weliborne*, as some of that name have reported. So the name of *Ever*, came from the Mannour of *Ever*, near *Uxbridge*, to younger sons of Lord *John Fitz-Robert de Clavering*: from whom the Lord *Evers*, and *Sir Peter Evers* of *Axholme* are descended. So *Sir John Cradock*, Knight, great grandfather of *Sir Henry Newton* of *Somersetshire*, took first the name of *Newton*, which was the name of his habitation: as the issue of *Hudard* in *Cheshire* took the name of *Dutton* their chief mansion.

Lib. Prioratus de Wroxhall.

Two Carnotensis in his Epistles complaineth of this.

But for variety and alteration of names in one Family upon divers respects, I will give you one *Cheshire* example for all, out of an ancient Roul belonging to *Sir William Brereton* of *Brereton* Knight, which I saw twenty years since. Not long after the Conquest *William Belward* Lord of the moiety of *Malpassé*, had two sons, *Dan-David* of *Malpassé*, surnamed *Le Clerke*, and *Richard*; *Dan-*

Variation of names in one Family.

David had *William* his eldest son surnamed *De Malpassé*. His second son was named *Philip Gogh*, one of the issue of whose eldest sons took the name of *Egerton*; a third son took the name of *David Golborne*, and one of his sons the name of *Goodman*. *Richard* the other son of the aforesaid *William Belward* had three sons, who took also divers names, viz. *Tho. de Cotgrave*, *William de Overton*, and *Richard Little*; who had two sons, the one named *Ken-Clarke*, and the other *John Richardson*. Herein you may note alteration of names in respect of habitation, in *Egerton*, *Cotgrave*, *Overton*. In respect of colour in *Gogh*, that is, Red: In respect of quality in him that was called *Goodman*: In respect of stature in *Richard Little*: in respect of learning in *Ken-Clark*: In respect of the fathers *Christian* name in *Richardson*, all descending from *William Belward*. And verily the Gentlemen of those so different names in *Cheshire* would not easily be induced to believe they were descended from one house, if it were not warranted by so ancient a proof.

In respect of stature I could recite to you other examples, but I will only add this which I have read, that a young Gentleman of the house of *Preux*, being of tall stature, attending on the Lord *Hungerford*, Lord Treasurer of *England*, was among his fellows called *Long H.* who after preferred to a good marriage by his Lord, was called *H. Long*, that name continued to his Posterity, Knights, and men of great worship.

Other

Others took their mothers Surnames, as *A. Audley* younger brother to *James* Lord *Audley*, marrying the daughter and heir of *H. de Stanley*, left a son *William*, and took the name of *Stanley*, from whom *Stanley* Earl of *Darby*, and others of that name are descended. *Geffrey* the son of *Robert Fitz-Maldred*, and *Isabel* his wife, heir of the *Norman* house of the *Nevils*, took the name of *Nevil*, and left it to his Posterity, which was spread into very many honourable Families of *England*. In like manner the son of *Joscelin* of *Louvain* a younger son to the Duke of *Brabant*, when he had married *Agnes* the only daughter of *William* Lord *Percy*, (so named of *Percy* forrest in the County of *Maen*,) from whom they came (and not of piercing the King of *Scots* through the eye, as *Heñor Boëtius* fableth) his son and posterity upon a composition with the same Lady, took her name of *Percy*, but retained their old Coat armour, to shew from whom they descended; So *Adam de Montgomery* (as it is held by tradition, I know not how truly) marrying the daughter and heir of *Carew* of *Molesford*, her son relinquishing his own, left to his Posterity his Mothers name *Carew*, from whom the Barons *Carew*, the *Carews* of *Haccomb*, of *Berry*, of *Anthony*, and of *Bedington*, &c. have had their names and original. Likewise *Ralph Gernon* marrying the Daughter of *Cavendish*, or *Candish*, left that Name to his Issue, as *Thomas Talbot*, a learned Genealift hath proved. So *Robert Meg* the great favourite

favourite of King *John* took the name of *Braybrook*, whereof his mother was one of the Heirs. Likewise Sir *John de Handlow* marrying the daughter and heir of the Lord *Burnell*, his Posterity took the name of *Burnell*. So Sir *Tebauld Russell* took the name of *De Gorges* to him and his issue, for that his mother was sister, and one of the heirs of *Ralph de Gorges*, as it appeareth in the controversie between *Warbleton*, and the said *Tebald de Gorges* and *Horsley* for the Coat of Arms *Lozengy, Or, and Azure* (21. of Edward the Third) before *Henry* Earl of *Lancaster*, and others, at the siege of *S. Margaret*. And not many years since, when *James Horsley* had married the daughter of *De la-Vale* of *Northumberland*, his issue took the name of *De la-Vale*.

Changing the name to that of the Progenitors by the mothers side.

Hereunto may they also be referred who changed their names in remembrance of their Progenitours being more honourable, as the sons of *Geffrey Fitz-Petre* took the name of *Magnavilla* or *Mandevile*, when they came to be Earls of *Essex*, because their grandmother *Beatrix* was of the house of *Mandevile*, as appeareth by the Abbey book of *Walden*. So *Thomas de Molton* took the name of *Lucy*, and many others which I omit.

And that this was also the usage in forreign parts, hearken to what the learned *du Tillet* * saith ——— *Guillaume sire de Dampierre* espousa *Margaret Compeffe de Flandres, de Hainan* seconde fille de *Boudorin Empereur de Grece*: de lui sont descendus les Comtes de Flandres, lesquels

* *Recueil des Rois de France p. 152*
 152
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lesquels se tindrent au surnom de Flandres a cause de la dit Comtesse Marguerite qui avoit tiltre plus honorable que son mary, lequel ovoit laissé celuy de Bourbon pour prendre celuy de son partage, qui estoit la Seigneurie de Dampierre en Champaigne, telle estoit la facon du temps.

Others also have taken the name of them whose Lands they had: As when King Henry the First gave the Lands of the attainted Robert Moubray Earl of Northumberland, being 120. Knights fees in Normandy, and 140. in England, to Nigell or Neale de Albeney his Bow-bearer, who in the battle at Trenchbray, took Robert Duke of Normandy prisoner: he commanded withall, that his Posterity should take the Surmane of Moubray, which they accordingly did, and retained the same as long as the issue male continued, which determined in John Moubray Duke of Norfolk, in the time of King Edward the Fourth: whose heirs were married into the Families of Howard and Barkley.

Bearing the name of him whose Lands they enjoyed.

Remembrance of benefits made others to change their names, as William Mortimer descended from those of Richards Castle, took the name of La Zouch, and named his son Alan de la-Zouch, for favour received from the Lord Zouch of Ashby de la-Zouch, in respect of alliance, as appeareth by Inquisition, 11 & 21 Ed. 3.

In respect of favour.

In respect of adoption also, very many in all Ages have changed their names: I need not particulate it, for all know it. Some of

By reason of adoption.

their own dislike of their names, have altered them: for as I have read in the book of *Furnesse*, *William Fitz-Gilbert* Baron of *Kendall*, obtained license of King *Henry* the Second, to change his name, and call himself and his posterity *Lancaster*, from whom the *Lancasters* in *Westmerland*, &c. are descended.

Hereupon some think that without the Kings licence new names cannot be taken, or old names given away to others. Yet *Tiraquell* the great *Civilian* of *France*, in *Leg. quin. Conub. Tit. 92.* seemeth to incline, that both Name and Arms may be transferred by Will and Testament, and produceth *Augustus*, who by his Testament commanded *Tiberius* and *Livia* to bear his Name. How in former times *Heronville*, *Dunvile*, and *Clanwove*, gave and granted away their Arms, which are as silent names, distinctions of Families; and the same was thought unlawful afterward, when the Lord *Hoo* would have done the same, shall be declared in more convenient place. But the inconvenience of change of names, hath been discovered to be such in *France*, that it hath been propounded in the Parliament at *Dijon*, that it should not be permitted but in these two respects; either when one should be made heir to any with any especial words, to assume the name of the Testator; or when any one should have donation surmounting a thousand crowns, upon the same condition. But to retire to our purpose.

Not a few have assumed the names of their fathers

fathers Baronies, as in former times the issue of *Richard Fitz-Gilbert*, took the name of *Clare*, which was their Barony: and in late time, since the *Suttons* came to the Barony of *Dudley*, all their issue took the name of *Dudleyes*. The dislike of others hath caused also a change of names, for King *Edward* the first, disliking the iteration of *Fitz*, commanded the Lord *John Fitz-Robert*, an ancient Baron, (whose Ancestours had continued their Surnames by their fathers Christian names,) to leave that manner, and be called *John of Clavering*, which was the capital seat of his Barony. And in this time, many that had followed that course of naming by *Fitz*, took them one settled name, and retained it, as *Fitz-Walter*, and others.

Lib. Monast. Sibe-
ton.

Also at that time the names of *Thomson*, *Richardson*, *Wilson*, and other of that form began to be settled, which before had varied according to the name of the father: *Edward* the fourth likewise (as I have heard,) loving some whose name was *Picard*, would often tell them that he loved them well, but not their names, whereupon some of them changed their names: and I have heard that one of them took the name of *Ruddle*, being the place of his birth, in that respect. And in late years in the time of King *Henry* the eighth, an ancient worshipful Gentleman of *Wales*, being called at the pannel of a Jury by the name of *Thomas*, *Ap William*, *Ap Thomas*, *Ap Richard*, *Ap Hoel*, *Ap Evan*, *Vaghan*, &c. was advised by the Judge to
leave

leave that old manner. Whereupon he after called himself *Moston*, according to the name of his principal house, and left that Surname to his Posterity.

Offices have brought new names to divers Families, as when *Edward Fitz-Theobald* was made Butler of *Ireland*, the Earls of *Ormond* and others descended from them, took the name of *Butler*. So the distinct Families of the *Constables* in the County of *York*, are said to have taken that name, from some of their Ancestours, which bare the office of Constables of some Castles. In like manner the *Stewards*, *Marshals*, *Spencers*. That I may say nothing of such as for well acting on the stage, have carried away the names of the Personages which they acted, and have lost their own names among the people.

Scholars pride hath wrought alterations in some names, which have been sweetned in sound, by drawing them to the *Latine Analogie*. As that notable Non-resident in our fathers time Doctour *Magnus*, who being a foundling at *Newmarke* upon *Trent*, where he erected a Grammar-School, was called by the people *T. Among us*; for that he was found among them; But he profiting in learning, turned *Among us*, into *Magnus*, and was famous by that name, not only here, but also in forreign places where he was Ambassadour.

It were needless to note here again, how many have taken in former times the *Cbritian* name of their father, with prefixing
of

of *Fitz*, or *Filz*, as *Fitz-Hugh*, *Fitz-Alan*, *Fitz-William*, or adding of *Son*, as *Richardson*, *Tomson*, *Johnson*, &c. and so altered their Surnames, if they had any. Whereas divers ancient Gentlemen of *England* do bear Coats of Arms, which by old rouls and good proofs are known to belong to other Names and Families; and cannot make proof that they matched with those Families, it is worth observation, (considering how strict they were in elder times in keeping their own Arms) whether they were not of those ancient houses whose Arms they bear, and have changed their names in respect of their habitation, or partitions and lands gotten by their wives? As *Pickering* of the North, beareth Ermin a Lion rampant Azure crowned. Or which, as it is in the old Abby-book of *Furnesse*, was the Coat of *Roger de Miythorp*. In the same book the coat of *Dacre*, *Gules*, three *Escalopes Argent*, is the coat of *R. Gerneth of Cumberland*: And so the three pillows Ermin of *Redman of Northumberland*, is the coat of *Ran. de Greystock*. So *Ufford* Earl of *Suffolk*, and *Petton*, *Fetiplace*, and *Hide*, and many other Gentlemen of the same Arms, may seem to have been of the same stock, and to have varied their names in divers respects.

Finally, among the common people which sway all in names, many Surnames have been changed in respect of occupations, and not a few have been changed in respect of masters, for in every place we see the youth very
commonly

commonly called by the names of their occupations, as *John Baker*, *Thomas Tayler*, *Will Butcher*, *Dick Barber*; and many by their masters names, as *John Pickering*, *Thomas Watkins*, *Nicholas French*, whenas they served masters of those names, which often were conveyed to their posterity, and their own surnames altogether forgotten. Some other causes of alteration of names may be found, as for crimes committed when men have been enforced to leave their Countreys. But hereby it may be understood that an *Alias* or double name cannot prejudice the honest: and it is known that when Judge *Catiline*, took exception at one in this respect, saying that no honest man had a double name, and came in with an *Alias*: The party asked him what exception his Lordship could take to Jesus Christ, *Alias* Jesus of *Nazareth*?

I doubt not but some men among us in changing their names do imitate old Gaffer *Simon* the Cobbler in *Lucian*, who when he grew fat in the purse, would needs be called for Goodman *Simon*, Master *Simonides*, as some women do follow the good Greek wench *Melissarion*, that is, Pretty honey-Bee, who when of a Comedians, she became a wealthy mans wife, would be saluted Madam *Pithius*, or *Prudence*. And some likewise can change themselves from she, to he, and so consequently their name, as *Cenis* the wench, into *Ceneus* the young man, as you may see in *Ovid*.

Aristine-
Eggs.

Among

Among the alteration of names, it may also be remembred how Kings of Arms, Heraulds, and Pursevants are new named with a bowl of wine powred on their heads by the Prince, or Earl Marshal, when they are invested, and the Kings crowned; as *Garter, Clarenceux, Norrey, Lancaster, York, Richmond, Somerset, &c.* which is as ancient as the time of King *Edward* the third. For we read that when news was brought him at *Windsor*, by a Pursuivant, of the victory at the battel of *Auroy*; he bountifully rewarded him, and immediately created him Herauld, by the name of *Windsor*.

Prossard.

Here might I note that women with us at their marriage do change their surnames, and pass into their husbands names, and justly, for that then *Non sunt duo; sed caro una*: And yet in *France* and the *Netherlands*, the better sort of women will still retain their own name with their husbands, as if *Mary* daughter of *Villevill* be married to *A. Vavill*, she will write her self *Mary Vavill Villevill*. But I fear husbands will not like this note, for that some of their dames may be ambitiously over-pert and too-too forward to imitate it.

Beside these former alterations, the tyrant Time which hath swallowed many names, hath also in use of speech changed more by contracting, syncopating, curtolling, and mollifying them, as beside them before mentioned, *Adrecy*, is now turned into *D'arcy*, *Aldetheliche* into *Awdly*, *Sabrigworth*, into *Sapsford*,

Sapsford, *Sitsil* into *Cecil*, *Mountjoy* into *Mungy*, *Duvenet* into *Knevet*, if you believe *Leland*; *Grinvile* into *Greenfield*, *Haverington*, into *Harrington*, *Bourchier* into *Bowcer*, *Le Daiherell* into *Dairell*, *Ravensford* into *Rainford*, *Mobune* into *Moon*, *Danvers* into *Davers*, *Gernegan* into *Ferningham*, *Cabors* into *Chawort*, *Dinant* into *Dinbam*, *Wootberington* into *Witherington*, *Estlegh* into *Astly*, *Turbervile* into *Troublefield*, *De Oileio* into *Doiley*, *Pogli* into *Poly*, *De Alanson* into *Dalison*, *Purefoy* into *Purfrey*, *Cavendish* into *Candish*, *Veinour* into *Fenner*, *Harecourt* into *Harcot*, *Sanctipaul* into *Sampol*, *Fortescu* into *Foscu*, *Ferrers* into *Ferris*, *Throckmorton* into *Frogmorton*, *Culwen* into *Curwen*, *Poitevin* into *Petfin*, *Berenger* into *Benger*, *Montacute* into *Montagne*, *Gernozs* into *Garnish*, *Pulliston* into *Pilston*, *Cholmondley* into *Cholmley*, *Grosvenour* into *Gravener*, *Maisnilwarin* into *Manwaring*, after into *Mannering*; *Fitz-Gerard* into *Garret*, *Okover* into *Oker*, *Uvedale* into *Udall*, *D'amprecourt* first into *Dabridgecourt*, now into *Dabscot*; *Leventhrop* into *Lenthrop*, *Wilburnhame* into *Wilbram*, *Askow* from *Ascouth*, and that from the old Christian name *Ascwith*, which in Latine was *Hasculphus* and *Hastulphus*, that is, *Speedy help*, &c.

It may not seem from this purpose, if I here set down and compare a few names of ancient good families, as they are written in old Latin Records and histories, with them now in use; whereof many are as it were so
trans

transformed in common pronunciation from the original, as they will scantly seem to have been the same.

Ashe, De Fraxinis.

Bellew, De Bella aqua.

Beaufoe, De Bella fago.

Boys, De Bosco.

Beaupre, de Bello prato.

Bourchier, de Burgo charo, only once, *Earl. Bot*

Beaumen, de Bello-monte.

Beauchamp, de Bello-campo. *Duke. E. f. n. a.*

Blount, Flavus, sometimes. *Lim un joy E. n. w. j. o.*

Bowes, de Arcubus.

Bovil, de Bovis Villa.

Charworth, de Cadurcis.

Cheney, de Casineto, and de Querceto. *Barron*

Champaigne, de Campania.

Cantlow, de Cantelupo. *Bar. Ab. g. n. i. y*

Charmond, de Calvo Monte.

Champflour, de Campo-florido.

Capell, de Capella.

Chevercourt, de Capite Curia.

Crevecieure, de crepito corde.

Champernoun, de Campo Arnulphi.

D'evreux, de Ebroicis. *E. E. n. E. E. f. n. a.*

D'autrey, de Alta ripa.

D'auney, de Alneto.

D'aubenev, de Albeneio. *E. B. r. d. g. w. a. h. w.*

Freshmersh, de Frisco-Marisco.

Ferrers, De Ferrariis.

Huffey, De Hofato, & Hofatus. *E. D. n. C. y*

Lesty, De Urtiaco.

Love, Lupus.

Love,

- Lovet, Lupellus.
 Lovell, Lupellus.
 Lisle; De Insula.
 Mallovell, Malus Lupellus.
 Montjoy, De Monte Jovis.
 Mannours, De Manneriis.
 Minours, De Mineris.
 Marsh, De Marisco.
 Mauley, De Malo-Lacu.
 Montchensey, De Monte Canisio.
 Mortimer, De Mortuo Mari.
 Müsters, De Monasteriis.
 Mews, De Melsa.
 Monthermer, De Monte Hermerii.
 Montfichet, De Monte fixo.
 Montperson, De Monte Pessonis.
 Moline, De Molindinis.
 Moigne, Monachus.
 Newmarch, De Novo Mercatu.
 Nowres, De Nodariis.
 Nevill, De Nova villa.
 Peche, De Peccato.
 Perpoint, De Petra-ponte.
 Pudsey, De Puteaco.
 Roch, De Rupe.
 Saucheverell, De saltu Capelle.
 Sellenger, or Saint Léger, De Sancto
 Leodogario.
 Simberd, De Sancta Barbara.
 Stradling, Easterling, because they first
 came out of the East part of Germäy.
 Senlis, Sylvæciensis, & De Sancto Lizio.
 S. Foster, de S. Vedasto.
 Semarc, De S. Medardo. *St Mark*
 Seimor,

- Seimor, De S. Mauro. *Duke, of Sum...*
 Sampier, De S. Petre. *St Peter*
 Sampol, De S. Paulo. *St Paul*
 Sentlo, De S. Laudo. *St Leo*
 Sentlow, De S. Lupo. *Cantho Baron*
 Syncler, De S. Clara. *St Clare*
 Semarton, De S. Martino. *St Martin, of ...*
 Singlis, in Ireland, De S. Gelasio.
 S. Omer, De S. Audomaro.
 S. Owen, De S. Andoeno.
 Samond, De S. Amando. *Baron. St. Am...*
 Surteyes, Super Teysam.
 Saltmersh, De Salso Marisco.
 Spencer, or Le Despencer, Despensator. *De Sp...*
 Scales, De Scularis. *Baron*
 Straunge, Extraneus. *Baron*
 Vipount, De Veteri-ponte. *Baron*
 De la Zouch, De Stipite sicco. *Baron*

For William de la Zouch, Archbishop of York, is so called in this verse, for his valour in an encounter against the Scottishmen at Bear-park, 1342.

Est pater invicinus sicco de stipite dicus, &c.

For Zouch signifieth the stock of a tree in the French tongue. And this translation of names into Greek or Latin, is still in use among the Germans, for he whose name is Ertswept or Blackland, will be Melanchon; if Newman, Neander; if Holieman, Osiander; if Brooke, Torrentius; if Fenne, Paludanus, &c. which some amongst us began lately to imitate.

To draw to an end, no name whatsoever is to be disliked in respect either of original, or

of signification; for neither the good names do grace the bad, neither do evil names disgrace the good. If names are to be accounted good or bad, in all Countries both good and bad have been of the same Surnames, which as they participate one with the other in glory, so sometimes in shame. Therefore for ancestors, parentage and names (as he said) let every man say, *Vix ea nostra voco*. Time hath intermingled and confused all, and we are come all to this present, by successive variable descents from high and low: or as he saith more plainly, the low are descended from the high, and contrariwise, the high from low.

Seneca.

If any do vaunt of their names, let them look to it, lest they have *inania nomina*; you know who saith, *Vestra nomina nunquam sum admiratus; viros qui ea vobis reliquerunt, mag-nos arbitrabor*. And if they glory in their ancient fair names, and far fetcht descents, with contempt of others, happily some such like as *Marius* was, may return upon them *Marius* words; *Si jure despiciunt nos, faciunt idem majoribus suis, quibus uti nobis ex virtute nobilitas cepit. Invident honori nostro: ergo invideant labori, innocentie, periculis etiam nostris, quoniam per hæc illum cepimus*. Yea some of these occupation and office names, which do seem so mean to some, are as ancient in this Realm as most other. For in that most authentical Register *sc. Doomesday* book in the Exchequer, ye shall have *Cocus, Aurifaber, Pistor, Accipitrarius, Camerarius, Venator, Piscator, Medicus, Cook, Goldsmith,*

Smith, Painter, Baker, Falconer, Chamberlaine, Huntsman, Fisher, Leach, Marshall, Porter, and others, which then held land *in Capite*, and without doubt left these names to their posterity, albeit happily they are not mentioned in those tables of *Battaile Abbey*, of such as came in at the Conquest: which whosoever considereth well, shall find always to be forged, and those names to be inserted, which the time in every age favoured, and were never mentioned in that notable Record.

Cata-
logues of
Battaile-
Abby, fi-
ctitious.

If you please to compare the Roman names that seem so stately, because you understand them not, you will disdain them in respect of our meanest names; For what is *Fronto* but Beetle-browed? *Cesius* but Cats-eyes? *Petus* but Pink-eyed? *Cocles* One-eye, *Naso* Bottle-nose, *Galba* Maggot, as *Suetonius* interpreteth; *Silo* Apes-nose, *Ancus* Crooked arm, *Pansa* Broad-foot, *Strabo* Squint-eye, *Suilius* Swine-heard, *Capito* Jobbernoll, *Calvus* Bald-pate, *Crispus* Curl-pate, *Flaccus* Loll-ears, or Flagge-eared; *Labeo* Blabber-lip, *Scaurus* Knobd-heel, *Varus*, Bow-legged, *Pedo* Long-shanks, *Marcellus* Hammer, for it cometh from *Marculus*; *Hortensis* Gard-ner, *Gilo* Petty-longpate, *Chilo* Flap-lips, or as *Velius*, *Longus* saith, *Improbioribus labris homo*.

In Orbe,
graphia.

Those great names also *Fabius, Lentulus, Cicero, Piso, Stolo*, are no more in our tongue than Bean-man, Lentill, Chich-pease, Pef-cod-man, Branch; for as *Pliny* saith, these

Lib. 18. 69

names 3.

names were first appropriated to them for skill in sowing those grains. Neither those from beasts which *Varro* reciteth in the second *de Rustica*, *Taurus*, *Vitulus*, *Ovilinus*, *Porcius*, *Caprilinus*, were better than *Bull*, *Calf*, *Sheep*, *Hogge*, *Goat*, &c.

In respect of these names all the names of *England* are such as I think few would take the benefit of *Dioclesians* rescript, which I lately mentioned: But in *France* (where the foul names *Marmot*, *Merdyson*, *Boreau*,) and in *Spain* (where *Verdugo*, i. e. Hangman, *Putanero*, and such like are rife) it is no marvel that some procure licence from the King to change their names: and that a Gentlewoman, (Doctor *Andreas* the great Civilians wife) said; *If fair names were saleable, they would be well bought.*

*J. Andr.
in c. dum
secundum
de Preb.*

Thus much of Christian Names and Surnames; or *Prenomina* and *Nomina*. As for *Cognomina* and *Agnomina*, or By-names which were rare in our Nation; only I remember these three, *Le Beuf* in the family of the *Giffards*, *Le Cosin* among the *Darcies*, and *Bouchard* in one house of the *Latimers*, and some say *Algernoun* in the family of *Percies*: but that as yet is out of the reach of my reading, unless it be the same that is corruptly in the descent of the Earls of *Boleyn* belonging to the late Queen Mother of *France*, set down *Agernouns*, for *Algernouns*; For so *Eustache* the second is there by-named, who in other old Pedegrees is called *Eustace with the clear eyes.*

As

As for additions given over and beside names, and surnames in Law causes, that I may note them out of a Law-book, they are either of estate, or degree, or mystery, or town, or hamlet, or county. Addition of estate are these; Yeoman, Gentleman, Esquire. Addition of degree are those which we call names of dignity, as Knight, Earl, Marquess, Duke. Additions of mystery are such, Scrivener, Carpenter, Smith. Addition of towns, as of *Paddington*, *Islington*, *Eldmeton*. And where a man hath household in two places, he should be said to dwell in both of them, so that his addition in one of them doth suffice.

By the Statute the first year of King *Henry* the fifth and fifth Chapter, it was ordained, that in suits or in actions, where process of Utlary lyeth, such addition should be to the name of the Defendant, to shew his estate, mystery, and place where he dwelleth, and that such Writs shall abate, if they have not such additions, if the Defendant do take exception thereat, they shall not abate by the office of the Court.

Additions
how long
frequently
used.

Also, Duke, Marquess, Earl or Knight be none of that addition, but names of dignity, which should have been given before the statute. And this was ordained by the said statute, made in the first year of King *Henry* the 7. Chap. 5. to the intent that one man may not be grieved or troubled by the Utlary of another, but that by reason of the certain addition every man might be certainly known, and bear his own burden.

How the names of them, which for capital crimes against *Majesty*, were razed out of the publick Records, Tables, and Registers, or forbidden to be born by their posterity, when their memory was damned, I could shew at large; but this and such like, with *Misnomer* in our Laws, and other Quiddities, I leave to the professors of Laws.

Adjuncts
to names.

Somewhat might be said here of the adjuncts to names or titles, which in ancient times were either none, or most simple. For *Augustus* was impatient to be called *Dominus*; yet *Domitian* liked well to be called *Dominus Deusque*: and *Dominus* was taken up by every private man, as appeareth by *Seneca*, and the poor *Grecian* which refused that title by alluding οὐκ ἐθέλω Δόμνε, & ὃ ἐγὼ Δόμεναι. Nevertheless it was never used by the Emperours, from *Domitian* to *Dioclesianus*, as *Victor* noteth; but afterward it was continued by the *Christian* Emperours, yea, upon their Coins.

And that which is more strange, they used then as appeareth in the Constitutions, for themselves, *Aeternitas nostra*, *Perennitas nostra*, *Numen nostrum*; and to their principal Officers, *Vir illustris*, *Vir spectabilis*, *Magnifica celsitudo*, *Sublimis magnitudo tua*, *Illustris magnificentia*, *Sublimitas*, *Miranda sublimitas*, *Eminentia tua*, *Excellentia tua*, *Præcelsa magnificentia tua*, &c. As appeareth in the Volumes of the Civil Law. So as I know not why that Spite-King *Eubanan* should envy lesser titles to Princes, the

the very Types of Gods Majesty, yea, very Gods in earth, and brand them with the mark of *Sericati nebulones*, which honour Princes therewith.

The *Romans* under the later Emperours had a very curious and careful observation, in giving titles to men of reputation, which as I have read were only five; *Illustris* was the highest appropriated to the *Præfecti Prætorio* of *Italy* and *Galia*; the *Præfectus* of the City of *Rome*, *Magister Equitum*, *Magister Peditum*, *Quæstor Palatii*, *Comes Largitionis*, &c. and all that had voice in the Senate. *Speñabilis* was the second title due to the Lieutenants General, and *Comites* of Provinces, &c. So *Notitia Provinciarum*, *Vicarius Britanniarum*, *Comes Littoris Saxonici per Britanniam*, *Dux Britannia*, are styled *Viri speñabiles*. *Clarissimus* was the third title peculiar only to the *Consulares*, *Correctores*, and *Prætaes* of Provinces. *Perfeñtissimus* was the fourth. *Egregius* the fifth. And as *Clarissimus* was a title to those great Officers above specified, so no other could have that, as neither of *Perfeñtissimus*, and *Egregius*, but granted by Patents. And in that Age, as it is in the Code of *Theodosius*, *Tit. Ut Dignitatem ordo servetur. Si quis indebitum sibi locum usurpaverit, nulla se ignoracione defendat, sitque plane sacrilegii reus.*

Titles attributed to men of note by the Romans.

Cod. Theod. & Justinian.

Amongst us the Kings had these adjuncts, when they were written and spoken unto, *Gloriosus*, *Gloriosissimus*, *Præcellentissimus*,

Adjuncts to the names of our Kings.

mus, *Charissimus Dominus*, *Rex illustris*, lately *Potentissimus*, *Invicissimus*, *Serenissimus*; Our liege Lord; Our Sovereign, Our Dread Sovereign, &c.

As for *Grace*, it began about the time of *Henry the 4. Excellent Grace*, under *Henry the sixth. High and mighty Prince*, under *Edward the 4.* And *Majesty*, which first was attributed to the Roman Emperours about the time of *Gallienus*, came hither in the time of King *Henry the eighth*, as *Sacred Majesty* lately in our memory: Whereas among Christians it was applicable only in former ages to God, as among the old Romans to the Goddess *Majesty*, the daughter of *Honour* and *Reverence*.

Trebellius
Pol. o.
Obid. East.

Among other men in former ages *Dan* corrupted from *Dominus*, was the greatest attribute both to Spiritual and Temporal, and afterward *Worshipful*, and *Right-Worshipful* hath been thought convenient among us for the great Dukes and Earls; but we now begin so to overlade men with additions, as Spaniards did lately, until they were restrained by the Pragmatica in A°. 1586. At which time *Pasquil* at *Rome* being demanded why *Philip* of *Spain* had so taken away all titles from all sorts of men, answered merrily, albeit not religiously: That it may be verified of him which is said, *Tu solus Dominus, tu solus altissimus*, in respect of his voluminous long Title which will tire the Reader.

Thus far had I proceeded in names, when it was

was high time to stay, for I am advertised that there is one, which by Art Trochilick, will draw all *English* Surnames of the best Families out of the pit of Poetry, as *Boucher* from *Busyris* the Tyrant of *Egypt*; *Percy* from flying *Perseus*; *Darcy* from *Dircæus Apollo*; *Lee* from *Lætus* turned into a Swan in *Ovid*; *Jackson* from *Jason*: Well he may satisfie them herein, whom I cannot. As for my self, I acknowledge that I cannot satisfie neither them, nor my self in all particularities: and well therefore I do like him that said, *He doth not teach well which teacheth all; leaving nothing to subtil wits to sift out.* And sure I am, scrupulous diligence lieth open to envy. But for such as will not be content with that which is said, I wish Sir *John de Bilbao* would conjure up *William Ockam* the Father of the Nominals (as *Appion* did *Homer*) for their better satisfaction herein. Mean while I desire no man will take offence at any thing here spoken, whenas I have been so far from giving offence, that I dare protest in that solemn ancient form, *Superos, & Sydera testor.* Hating it in others, and condemning it in my self, even unto the bottomless pit of Hell.

Allusions.



Allusions.

I Will now present unto you a few extracts out of names (I fear you will call them foolish fopperies) but call them what you please, I hope a little folly may be pardonable in this our so wise an Age.

Out of names the busie wit of man continually working, hath wrought upon liking or dislike, Allusions, very common in all Ages, and among all men: *Rebus*, rise in late Ages both with learned and unlearned; and *Anagrammes*, though long since invented, yet rare in these our refined times. In all which, I will briefly shew our Nation hath been no less pregnant, than those Southern which presume of wits in respect of situation. Afterward somewhat shall be said of *Arms*, which as silent names, distinguish Families.

An Allusion is as it were a dalliance or playing with words like in sound, but unlike in sense, by changing, adding, or subtracting a letter or two; so that words nicking and resembling one the other, are appliable to different significations. As the Almighty (if we may herein use sacred authority) in ratification of his promise to the seed of *Isaac*,
changed

changed *Abram*, i. e. High father, into *Abraham*, that is, father of many; and *Sarai*, that is, my Dame, into *Sarah*, that is, Lady or Dame. The *Greeks* (to omit infinite others) nicked *Antiochus Epiphanes*, that is, the famous, with *Epimanes*, that is, the furious. The *Romans* likewise played with bibbing *Tiberius Nero*, calling him *Biberius Mero*. So *Tully* called the extorting *Verres*, in the actions against him, *Verrens*, as Sweep-all. So in *Quintilian* the fowre fellow *Placidus*, was called *Acidus*, and of late one called *Scaliger*, *Aliger*.

Excellent is that which our Countryman Reverend *Beda* reporteth in his Ecclesiastical History of *England*, of the cause that moved *Gregory* the Great to send *Augustin* into *England*. On a time (as I shewed before) when he saw beautiful boys to be sold in the Market at *Rome*, and demanded by what name their Nation was called; and they told him *English* men; and justly be they so called (quoth he) for they have Angelick faces, and seem meet to be made Coheirs with the Angels in Heaven: After, when it was told him that their King was called *Alia*, then said he, ought *Alieluja* to be sung in that Countrey to the praise of their Creator: when it was also signified unto him, they were born in a part of the Kingdom of *Northumberland*, called then *Deira*, now *Holderness*, *De ira Dei*, (then said he) *sunt liberandi*.

Laurens Archbishop, which succeeded that *Augustin*, was by Allusion called *Lauriger*,
Melitus,

Mellitus, *Mellifluus*; *Brith-wald*, *Bright-world*; *Nothelme*; *Noble-helme*; *Celnothus*, *Cælo natus*, all Archbishops of *Canterbury*. And such like were framed out of the names of many *English* Confessours, which I omit.

Arletta, the good Wench which so kindly entertained *Robert* Duke of *Normandy*, when he begat of her *William* the Conquerour (as I had rather you should read in others, than hear of me) was for her honesty, closely with an aspiration called *Harlot*. But the good and Learned Recorder would say, that this name began from her, and in honour of her, was appropriated by the *Normans* in *England*, to all of her kind profession, and so continueth.

When *Herbert* first Bishop of *Norwich*, and founder of the Cathedral Church there, had simoniacally procured that Bishoprick to himself, and the *Abbacy* of *Winchester* to his Father, they were alluded upon by the name of *Simon* in the worst fence, in this Verse.

Filius est Presul, pater Abbas, Simon uterque.

Minor hist.
M. Paris.

Strong and suddain was that Allusion of *Gilbert Folioth* Bishop of *Hereford*, who when he had incurred the hatred of many, for opposing himself against *Thomas Becket* Archbishop of *Canterbury*, one cried with a loud voyce at his chamber window at midnight, *Folioth, Folioth, thy God is the goddess Azaroth*. He suddainly and stoutly replied,

Thou

Venus.

Thou liest foul fiend, my God is the God of Sabbaoth.

Hitherto may be referred that which *Giraldus Cambrensis* reporteth. An Archdeacon named *Peccatum* or *Peche*, a rural Dean called *De-evill*, and a Jew travelling together in the Marches of *Wales*, when they came to *Illstreate*, the Archdeacon said to his Dean, that their Jurisdiction began there, and reached to *Malpasse*: The Jew considering the names of the Dean, Archdeacon, and limits, said by Allusion: *Marvel may it be if I escape well out of this Jurisdiction, where Sin is Archdeacon, the Devil the Dean, and the bounds Illstreate and Malpasse.*

Sinas.

Alexander Nequam, a man of great Learning, born at Saint *Albanes*, and desirous to enter into Religion there, after he had signified his desire, writ to the Abbot *Lanconically*.

Si vis, veniam, sint autem, tu autem.

Who answered as briefly, alluding to his name.

Si bonus sis, venis; si Nequam, nequaquam.

Whereupon he changed his name to *Neckam*.

Philip Rependam, Abbot of *Leicester*, alluded thus upon the name of *Neckham*.

Et niger & nequam, cum sis cognomine Neckam. Nigrior esse potes, nequior esse nequis.

But

But he repaid him with this re-allusion upon the name of *Philip*.

Phi nota factoris, lippus malus omnibus horis, &c.

*Eustachius
de Faucon-
berge.*

A London Poet dallied thus with the name of *Eustachius*, when he was preferred from Treasurer of *England*, to be Bishop of *London*, 1222. which was thought a great preferment in that Age.

*Eustachi nuper bene stabas, nunc bene stabis.
Ille status valuit, praevalet iste tamen.*

Robert Passelue, an especial Favorite of *Henry the Third*, afterward by a Court-tempest so shaken, as he was glad to be Parson of *Derham* in *Norfolk*; was alluded unto while he was in the Sun-shine, by *Pass-le-eau*, as surpassing the pure water, the most excellent element of all, if you believe *Pindar*. And one then made of *Marescallus*, *Martis Seneschallus*.

This Allusion was composed to the honour of a religious man called *Robertus*, resolving it into *Ros, Ver, Thus*.

*Tu bene Robertus quasi Ros, Ver, Thusq; vocaris,
Ros sata, Ver flores, Thus holocausta facit.
Sic tu Ros, Ver, Thus, geris haec tria, Ros sata verbi,
Ver floris morum, Thus holocausta precum.*

Upon the same another framed this.

Robertus

*Robertus titulo dotatur triplice, Roris
Temperie, Veris dulcedine, Thuris odore.*

Upon the same name and invention I have also found this.

*Es benè Ros, Ver, Thus, Ros es quòd neètare stillas,
Ver quòd flore vires, Thus, quia mente sapis.
Ros (inquam) Ver, Thus : Ros qui dulcedine stillat,
Ver quod flore nitet, Thus quod odore sapit.
Nam quòd tu sis Ros, Ver, Thus, perhibet tua Roris
Temperies, Veris gratia, Thuris odor.*

Upon the same name *Robertus*, another made *Robur, Thus*, with this *Distich*.

*Tu benè Robertus quasi Robur, Thus: benè Robur,
Nam virtute viges; Thus, quia mente sapis.*

When *Pandulphus* the Popes *Nuncio* came into *England*, a Scholar smoothed him with this foolish allusion.

*Te totum dulcor perfundit, & inde vocaris
Pandulphus, quid Pan nisi totum? Dul nisi dulcor?
Phus nisi fusus? id est, totus dulcedine fusus.*

One in a dedication alluded unto *Roger* an Ecclesiastical person in this Verse :

Qui Cleri Rogeri Rosam geris, annue vati.

A poor Poet begging of one, whose name
was

was *John* which is in *Hebrew*, *The grace of God*, begged of him by praising his name in this manner.

*Nomen habes non immeritò, Divina, Johannes,
Gratia, voce sua conveniente rei.
Ergo vel gratus summo, vel gratia summi
Es, pro parte mea casus uterque facit.
Si summo gratus, ergo pietatis alumnus,
Ergo pauperibus ferrè teneris opem.*

Another played upon the name of *Turberville*, when practising with the *French*, he played first with his Sovereign *K. Edward the First*.

Turbat tranquilla clam Thomas Turbida Villa.

These may seem over many in so slight a matter, yet I will in respect of the persons, offer you two or three more to be regarded. *William*, Lord *Montjoy*, famous for his Learning, great Grandfather to *Charles* late Earl of *Denshire*, (who was no less famous for hereditary love of Learning) when he was the Queens Chamberlain, in an Epistle to *Erasmus*, called King *Henry* the Eighth *Octavius*, for *Octavius*, resembling him thereby to *Octavius Augustus* the only mirrour of Princely vertues.

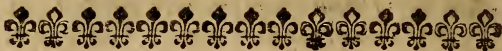
Lady Jane Grey, Daughter to the Duke of *Suffolk*, who pay'd price of others ambition with her blood, for her excellency in the *Greek* tongue was called for *Greia*, *Graia*, and this made to her honour in that respect.

*Miraris Janam Graio sermone valexe ?
Quo nata est primùm tempore, Graia fuit.*

When the Duke of *Buckingham* was put to death by the practice of Cardinal *Wolfey*, a Butchers son, the Emperour *Charles* the Fifth said, It was great pity, that so fair and goodly a Buck should be worried to death by a Butchers curr; alluding either to the name of *Buckingham*, or to a Buck, which was a badge of honour to that Family.

Domingo a Spaniard in the time of Queen *Mary*, offended with an *English* man that called him *Domingus*, told him he was *Dominicus*; but he was, I assure you, more highly offended, when he after for *Dominicus* called him *Demoniacus*.

In the beginning of her late Majesties reign, one alluded to her name *Elizabetha*, with *Illesa Beata*, that is, *Safe without hurt, and happy*. The sence whereof, as the Almighty by his fatherly mercy performed in her person, so she by her motherly providence under God effected in this Realm in blisful peace and plenty, whereas contrariwise other confining Regions have been overwhelmed with all kind of miseries. The cause whereof, one in these last *French* broyls referred by Allusion to *Spania* and *Mania* two Greek words, signifying Penury and Fury; but implying therein closely the late King of *Spain*, and Duke *du Main*.



Rebus, or Name-devises.

MAny approved Customs, Laws, Manners, Fashions, and Phrases have the *English* always borrowed of their Neighbours the *French*, especially since the time of King *Edward* the Confessor, who resided long in *France*, and is charged by Historians of his time, to have returned from thence wholly Frenchified, then by the *Norman* Conquest which immediately ensued, after by the honourable Alliances of the Kings of *England*, with the most renowned Families, yea, and with the very Royal House of *France*. But after that the triumphant victorious King *Edward* the Third had traversed *France* with his victories, and had planted *English* Colonies in *Calice*, *Hammes*, and *Guynes*, our people bordering upon the pregnant *Picardes*, began to admire their fooleries in painted Poesies. For whereas a Poesie is a speaking picture, and a picture a speechless Poesie, they which lack'd wit to express their conceit in speech, did use to depaint it out (as it were) in pictures, which they called *Rebus*, by a *Latine* name well fitting their device. These were so well liked by our *English* there, and sent over the streight of *Calice*,

When and upon what occasion they first began.

lice, with full sail, were so entertained here (although they were most ridiculous) by all degrees, by the learned and unlearned, that he was no body that could not hammer out of his name an invention by this wit-craft, and picture it accordingly: whereupon who did not busie his brain to hammer his device out of this forge?

Sir *Thomas Cavall*, whereas *Cavall* signifieth an Horse, engraved a gallopping horse in his seal, with this limping Verse;

Thome credite, cum cernitis ejus equum.

So *John Eagleshead*, as it seemeth, to notifie his name, about his Armes, as I have seen in an old Seal with an Eagles head, set down this:

Hoc aquile caput est, signumq; figura Johannis.

The Abbot of *Ramsfey* more wisely set in his Seal a Ram in the Sea, with this Verse, to shew his superiority in the Covent.

Cujus signa gero dux gregis est, ut ego.

William Chaundler Warden of New-colledge in *Oxford*, playing with his own name, so filled the Hall-windows with candles, and these words, *Fiat lux*, that he darkned the Hall: Whereupon the Vidam of *Chartres*, when he was there, said, It should have been *Fiant tenebre*,

Did not that amorous Youth mystically express his love to *Rose Hill*, whom he courted, when in the border of his painted cloth, he caused to be painted as rudely, as he devised grossly, a Rose, an Hill, an Eye, a Loaf, and a Well? that is, if you will spell it,

Rose Hill I love well.

You may imagine that *Francis Cornesfield* did scratch his elbow when he had sweetly invented to signifie his name, Saint *Francis* with his Friery kowle in a Corn-field.

No less witty was that of *James Denton*, Dean of *Lichfield*, by making a statue in copper (which stood in the Quire of that Cathedral, on a Desk whereon the great Bible lay) in the habit of a Pilgrim; viz. with his Scrip, Staffe, and Escalop-shells, (alluding to *S. James* the Apostle) to express his Christian name; intending that his office of Dean should demonstrate the first syllable of his Surname, and a Tun under his feet, the latter.

Nor that of *Roger Wall*, sometime Dean likewise of that Church, whose picture in glass, kneeling before our Lady, was in a South window there, close by a fair embattled wall, (under which, near unto him, sate a Roe-buck, with *Ger* written on his side) this Distich in a scroule coming from his mouth.

Gignens virgo Deum, decus, Lux, & Flos mulierum

Digneris Murum semper servare Rogerum.

Neither did a Canon of that Church, whose name was *John ap Harry*, a little strain himself to represent his name, when he caused in one of the windows of his lodging, an Eagle to be depicted, to signify his Christian name, *scil. Joh. i.* in regard it is the badge commonly used where *S. John* the Evangelist is pictured; and an Ape with a Hare supporting a sheaf of Rye, to express his surname.

It may seem doubtful whether *Bolton* Prior of *Saint Bartholomews* in *Smithfield*, was wiser when he invented for his name a Bird-bolt through a Tun, or when he built him an house upon *Harrow Hill*, for fear of an inundation after a great conjunction of Planets in the watry Triplicity.

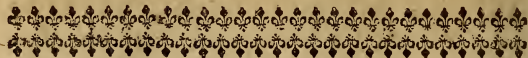
Islip, Abbot of *Westminster*, a man most favoured by King *Henry* the Seventh, had a quadruple device for his single name; for somewhere he set up in his windows an eye with a slip of a tree; in other places one slipping boughs in a tree: in other an *I* with the said slip; and in some one slipping from a tree with the word *Islip*.

Whosoever devised for *Thomas* Earl of *Arundel*, a capital *A* in a Rundle, wherewith he decked an house which he built, did think I warrant you, that he did the Noble man great honour.

No less did he like his invention, which for Sir *Anthony Wingfield* devised a Wing with these four Letters, F. E. L. D. quarterly about it, and over the Wing a cross, to shew he was a *Christian*, and on the cross a red Rose, to shew that he followed the house of *LANCASTER*.

Morton Archbishop of *Canterbury*, a man of great wisdom, and born to the universal good of this Realm, was content to use *MOR* upon a Tun; and sometime a Mulberry tree called *Morus* in *Latine*, out of a Tun. So *Luton*, *Thorneton*, *Ashton*, did notifie their names with a Lute, a Thorn, an Ash upon a Tun. So an Hare on a bottle for *Harebottle*; a Magpie upon a Goat for *Pigot*; An Hare by a sheaf of Rie in the Sun for *Harrison*; Med written on a calf for *Medcalse*; *Chejier*, a chest with a Star over it; *Allet*, a Lot; *Lionel Ducket*, a Lion with L. on his head, whereas it should have been in his tail. If the Lion had been eating a Duck, it had been a rare device worth a duckat, or a duck-egge. And if you require more, I refer you to the witty inventions of some Londoners, but that for *Garret Dews* is most memorable, two in a Garret casting Dews at Dice. This for *Rebus* may suffice, and yet if there were more, I think some lips would like such kind of Lettuce. In part to excuse them yet, some of the greatest *Romans* were a little blasted with this foolery, if you so censure it. Our great Master *Cicero* in a Dedication of his to his gods,

gods, inscribed *Marcus Tullius* and that little pulse less than a pease, which we call (I think) a chich-pease, and the *Latines Cicer*, in stead of *Cicero*. As in the Coins of *Julius Caesar* we have seen an Elephant, for so *Caesar* signifieth in the *Mauritanian* Tongue: and the two Mint-masters in that Age, *L. Aquilius Florus*, and *Voconius Vitulus*; the one used a Flower, the other a Calf in the reverses of their Coyns, alluding to their Names.



Anagramms.

THe only *Quintessence* that hitherto the *Alchymy* of wit could draw out of names, is, *Anagrammatisme*, or *Metagrammatisme*, which is a dissolution of a Name truly written into his Letters, as his Elements, and a new connexion of it by artificial transposition, without addition, subtraction, or change of any Letter into different words, making some perfect sence applyable to the person named.

The precise in this practice strictly observing all the parts of the definition, are only bold with *H.* either in omitting or retaining it, for that it cannot challenge the right of a letter. But the Licentiats somewhat licentiously, lest they should prejudice poetical liberty, will pardon themselves for doubling or rejecting a letter, if the sence fall aptly, and think it no injury to use *E* for *Æ*; *V.* for *W*; *S* for *Z*; and *C* for *K*, and contrariwise.

The *French* exceedingly admire and celebrate this faculty for the deep and far fetched antiquity, the piked fines and the mystical significations thereby: for that Names are divine notes, and divine notes do notifie future events; so that events consequently must lurk

hark in names, which only can be pryed into by this mystery. Affirming that each mans fortune is written in his Name; as Astrologians say all things are written in Heaven, if a man could read them: they exemplifie out of the *Rabbins*, they quote dreaming *Artemidorus*, with other allegations; they urge particular experiments; and so enforce the matter with strong words and weak proofs, that some credulous young men, hovering between hope and fear; might easily be carried away by them into the forbidden superstition of *Onomantia*, or South-saying by names.

Some of the sower sort will say it is nothing but a troublous joy, and because they cannot attain to it, will condemn it, lest by commending it, they should discommend themselves. Others more mild, will grant it to be a dainty device and disport of wit not without pleasure, if it be not wrested out of the name to the reproach of the person. And such will not deny, but that as good names may be ominous, so also good *Anagrams*, with a delightful comfort and pleasant motion in honest minds, in no point yielding to any vain pleasures of the body. They will also afford it some commendations in respect of the difficulty; (*Difficilia quæ pulchra*;) as also that it is a whetstone of patience to them that shall practice it. For some have been seen to bite their pen, scratch their heads, bend their brows, bite their lips, beat the board, tear their paper, when they were
fair

fair for somewhat, and caught nothing herein.

If profound antiquity, or the inventor may commend an invention, this will not give place to many. For as the great Masters of the Jews testify, *Moses* received of God a Literal, Law written by the finger of God, in the two Tables of the ten Commandements to be imparted to all, and another Mystical to be communicated only to seventy men, which by tradition they should pass to their posterity, whereof it was called *Cabala*, which was divided into *Mercana*, concerning only the sacred names of *God*, and *Bresith* of other names consisting of Alphabetary revolution, which they will have to be *Anagrammatism*; by which they say *Marie* resolved made, *Our holy Mistriss*. But whether this *Cabala* is more ancient than the *Talmudical* Learning, hatched by the curious *Jews*, (as some will) about 200. years after *Christ*, let the learned consider.

The *Greeks* refer this invention to *Lycophron*, (as *Isaas Tzetzes* hath it in his Preface to his obscure Poem *Cassandra*) who was one of those Poets which the *Greeks* called the seven Stars, or *Pleiades*, and flourished about the year 380. before *Christ* in the time of *Ptolemaeus Philadelphus* King of *Egypt*, whose Name he thus Anagrammatized.

Π Τ Ο Λ Ε Μ Α Ι Ο Σ .

Ἄ Π Ο Μ Ε Λ Ι Τ Ο , Made of honey.

And

And upon *Arfinoe* his wife, thus :

ΑΡΣΙΝΟΗ.

Ἄρως ἰοῦ. Juno's violet.

Afterward as appeareth by *Eustachius*, there were some *Greeks* disported themselves herein, as he which turned *Atlas* for his heavy burthen in supporting Heaven, to *Talus*, that is, wretched; *Arete*, *Vertue*, into *Erate*, that is, lovely; *Ilaros*, merry, into *Liaros*, that is, warm. But in late years, when Learning revived under *Francis* the First in *France*, the *French* began to distill their wits herein, for there was made for him,

Francis de Valoys.

DE FACON SUIS ROYAL.

For his Son *Henry de Valoys.*

ROYES DE NULHAY.

For *Charles* of *Borbon*, the Prince of *Conde*.
Borbonius.

ORBI BONUS.

For the late Queen of *Scotland* his Majesties Mother.

Maria Stevarta.

VERITAS ARMATA.

Her unhappy fate by deprivation from her Kingdom, and violent death was expressed in this, but after her death.

Maria Stevarda Scotorum Regina.

TRUSA VI REGNIS, MORTE
AMARA CADO.

And that *Greek* one, which is most excellent, of the sacred name of our sweet Saviour *Jesus*, according to that of the 53. of *Es.* He is brought as a sheep to the slaughter, thus :

ΙΗΣΟΥΣ.

IΗΣΟΥΣ.

ΣΥ, Η' ΟΙΣ, that is, *Thou art that sheep.*

The *Italians*, who now admire them, began not 30 years since to use them, as the Bishop of *Grassa* a professour herein testifieth.

In *England* I know some, who 40 years since have bestowed some idle hours herein with good success, albeit our English names running rough with cragged consonants, are not so smooth and easie for transposition as the French and Italian. Yet I will set down some which I have happened upon, framed out of the names of divers great personages, and others; in most of the which the sence may seem appliable to their good parts.

To begin with his most excellent Majesty our dread Sovereign, was made this, declaring his undoubted rightful claim to the Monarchy of *Britain*, as the successour of the valorous King *Arthur*.

Charles James Steuart.

CLAIMS ARTHUR'S SEAT.

As this also truly verified in his person.

Jacobus Sextus Stuartus.

VITA CASIUS, EX SE ROBUSTUS.

This likewise made by *D. Gwin.*

Jacobus Rex Britannorum,

ARX BONIS VBI NUMA RECTOR.

The happiness of our gracious Queen *Anne* his wife by her issue was prophesied in this:

Anna Britannorum Regina.

IN ANNA REGNANTIUM ARBOR.

For their graceful issue Prince *Charles*, the Lady *Elizabeth*, and her husband the Count *Palatine*,

Palatine, were made these by the said D. Gwin,

Carolus Dux Eboracensis.

EN ROSA LUX ET DECUS ORBIS.

Carolus Eborum & Albanie Dux.

RUBENTI ROSÆ CUM ALBA LUX A
DEO.

Carolus Stuartus Princeps.

TUN' PROLES SUCCESSURA PATRI ?

Carolus Stuartus Princeps.

PROPTER IUS CLARUS, SANCTUS.

Elisabetha Stuarta.

SALUTARIS, ET BEATA.

Fredericus Princeps Palatinus.

INFIDE PURA PARS SCE-
PTRIS LUCENS.

Fredericus Comes Palatinus.

SPONSA ELECTA FRUIMUR, DICES.

Fredericus Elector Palatinus.

ILLE FRUI SPONSA RECTE DICATUR.

For our late Queen of most happy memory, to whose gracious government under God, we owe much happiness, I have found the letters of *Elizabetha Regina* transposed to signify that happiness, as speaking unto her in this sence. *O Englands Sovereign, thou hast made us happy: thus*

Elizabetha

Elizabetha Regina.

ANGLIA HERA, BEASTI.

And whereas the French compare *Anagrams* by themselves, to gems; but when they are cast into a distich or Epigram, to gems enchased in enameled gold: This distich was then made thereon with a most humble and dutiful wish.

*Nos Anglos radius hera nostra beata beasti,
Sis hera nostra solo, sis Dea sera polo.*

The same blessedness of her Majesty to *Englands* unspeakable good, and her joyful reign were noted thus out of

Elizabetha Regina.

ANGLIÆ ERIS BEATA.

EIA, LÆTA REGNABIS.

Carolus Utenhovius my good friend made this 40 years since in Greek, when he attended here upon Monsieur *Foix*, Ambassadour from the French King.

ΕΛΙΖΑΒΗΤΗ Η ΒΑΣΙΛΙΣΣΑ.

ΖΑΘΕΗ ΒΑΣΙΛΕΙΗΣ ΛΙΒΑΣ.

that is, *The divine dew of her Kingdom.*
Likewise out of the Greek was this,

Η ΑΙΣΑΒΕΘΑ.

ΘΕΑ ΒΑΣΙΛΗ.

that is, *A Goddess Queen.*

Her most mild Government of her subjects and Lyon-like courage against her Spanish enemies, was thus declared out of

Elisabetha Regina Angliæ.

ANGLIS AGNA, HIBERNIÆ LEA.

Whereas

Whereas she was a Sweep-net for the Spanish ships, which (as the Athenians said of their fortunate *Timothy*,) happily fell into her net: this was made by transposing of

Elisabetha Regina Angliae.

GENTI HIBERÆ

ILLA SAGENA.

In respect of her great wars exploited against that mighty Monarch, this was wrought out of

Elisabetha Anglorum Regina.

MAGNA BELLA TU HEROINA GERIS.

The good government of her Majesty, was thus noted under the name of the flourishing *Muse Thalia*.

Elisabetha Regina.

BENE THALIA REGIS.

In this following was comprised the wish then of all true English:

Elisabetha Regina Anglorum.

GLORIA REGNI SALVA MANEBIT.

Have now some framed upon the names of divers honourable personages and others, lovers I hope of good letters, neither let any conceive offensively, if they are not here remembered: I have imparted all that came to my hands.

Out of the name of the late right reverend the Lord Archbishop of *Canterbury*, the mirror of Prelates in our days, was found this, in respect of his mild proceedings.

Joannes Whitegiftius.

NON VI EGIT, FAVIT IHESUS.

For the Lord Chancellor, Lord *Ellesmer*.

Thomas

Thomas Egerton.

GESTAT HONOREM.

*Oris honore viget, Ut mentis gestat honorem
Juris Egertonus, dignus honore coli.*

For the late Lord Treasurer, a most prudent and honourable Councillour to two mighty Princes.

Gulielmus Cecilius Baro Burglio.

VIGILI CUM LABORE ILLUCES REGIBUS.

*Regibus illuces vigili Gulielme labore,
Nam clarè fulget lux tua luce Dei.*

For the Earl of Nottingham, Lord Admiral,
Carolus Howard.

CHARUS ARDUO LEO.

For the Earl of Northumberland.

Henricus Percius.

HIC PURE SINCERUS.

Upon which, with relation to the Crescent, or silver Moon his Cognifance, was framed this:

*Percius HIC PURE SINCERUS, Percia Luna
Candida tota micat, pallet at illa polo.*

This was made as a wish to the Earl of Shrewsbury, that his name and *Talbot*, may be as terrible to the French, as it was when the French so feared his progenitour *John*, Lord *Talbot*, first Earl of Shrewsbury, of that family.

Gilbertus Talbottius.

GALLOS TU TIBI TURBES.

*Ut proavi proavus, sic GALLOS TU TIBI
TURBES,*

Sic Galli timeant teque tuumque cauem.

This

This was by transposition Anagrammatical, framed out of the name of the Earl of Worcester.

Edwardus Somerset.

Moderatus, sed Verus.

This out of the name of the Earl of Rutland.

Rogerus Maners.

Amor resurgens.

Out of the name of the Earl of Cumberland, in respect of his Sea service then, alluding to his fiery Dragon, the Crest of his family.

Georgius Clifordius Cumberlandius.

Doridis regno clarus cum vi fulgebis.

In Doridis regno clarus fulgebis, & undis,

Cum vi victor erit flammeus ille Draco.

Out of the name of the Earl of Sussex,

Robertus Ratclifus.

Sicut rarus florebit.

For the Earl of Suthampton.

Henricus Wriothesteius.

Heroicus, Latius, vi virens.

For the Earl of Devon, Lord Montjoy.

Carolus Blountus.

Bonus, ut sol clarus.

Tu bonus ut sol clarus, Nil clarius illo

Cælo, te melior Carole, nemo solo.

Out of the name of the late Earl of Salisbury, Vicount Cranborn, and L. Cecil, whom as his honourable father, and the whole family, I cannot in duty name without honour, was made thus: *Robertus Cecilus.*

Tu orbi relucescis.

Sic tu sub rore cæli,

Q

With

With this Distich.

*Orbe relucescis, cæli sub rore virescens;
Quem Deus irradiat lumine, rore lavat.*

This transpose of the letters in the name of the Lord *Lumley*, doth seem prophetically to promise many years unto that worthy and good old man.

Joannes Lumleius.

ANNOS MILLE VIVES.

Out of the name of the late Lord *Hunsdon*, Lord Chamberlain, and his Crest the white Swan, was this Anagram, and Distich thereon composed.

Georgius Carius Hunsdonius.

HUJUS IN SUOS CANDOR EGREGIUS.

*Hunsdonii egregius resplendet pectore candor,
Hujus ut in cygno nil nisi candor inest.*

For the Lord *Compton*, in respect of his honourable parentage, and generous spirit, comparable with the best.

Gulielmus Comptonius.

ILLIUS GENIUS CUM OPTIMO.

In single Surnames there have been found out for the late Earl of *Essex*, whose surname is *D'eureux*,

VERE DUX.

This also was cast into this Distich since he so valorously took *Gades* now called *Cales* in *Spain*, as soon as he saw it, when it was accounted so honourable to *Hercules* to have seen it once.

VERE DUX D'eureux, & verior Hercule; Gades

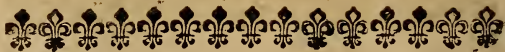
Nam semel hic vidit, vicit at ille simul.

For

For the worthy and compleat Knight Sir Fulk Grevil, who excelleth in stately Heroical verse, in *Grevilius*, *Vergilius*, in *Vernon Renoun*, &c. But here it is time to stay, for some of the sower sort begin to laugh at these, when as yet they have no better insight in Anagrams than wise *Sieur Gaulard*, who when he heard a Gentleman report that he was at a supper, where they had not only good company and good chear, but also favoury Epigrams, and fine Anagrams: he returning home, rated and belowted his Cook as an ignorant scullion that never dressed or served up to him, either Epigrams or Anagrams. And as for these sower furlings, they are to be commended to *Sieur Gaulard*, and he with them joyntly to their Cooks, and kitchen-stuff.

Q. 2

Money.



Money.

IT is a received opinion, that in most ancient ages, there was only bartery or change of wares, and commodities amongst most nations. As in *Homer*, *Glaucons* golden armour was valued at one hundred cows, and *Diomedes* at ten. Afterward in commutative Justice it was thought most necessary to have a common measure, and valuation, as it were of the equality and inequality of wares, which was invented, first, as the Jews gather out of *Josephus*, in the time of *Cain*. Certainly, it was in use in the time of *Abraham*, as appeareth both by the 400. Sheckles he payed for a place of burial, *Genes.* 23. and the money which *Josephs* brethren carried into *Ægypt*, *Genes.* 42.

The Greeks refer the invention of it to *Hermodice*, the wife wife of the foolish affected *Midas*, as the Latines to *Janus*. This common measure or mean to reduce wares to an equality, was called by the Greeks, *Nomisma*, not from King *Numa*, but of *Nomos*, because it was ordained by law; by the Latines *Pecunia*, either for that all their wealth in elder times consisted in cattel, as now among the Irish; or that their first coyn
(as

(as *Pliny* will) was stamped with a Cow (although in a general signification *Pecunia* comprised all goods moveable and immoveable.) It was also by them called *Moneta* in a more restrict signification à *Monendo*, (as *Suidas* saith) because when the Romans stood in need of money, *Juno* admonished them to use justice, and there should be no want of money: the effect whereof when they found, she was surnamed *Juno Moneta*, and money was coyned in her Temple. And albeit money had no temple erected to it at *Rome* for a long time, yet it was as much honoured as either *Peace*, *Faith*, *Victory*, *Vertue*; or according to that of *Juvenal*:

—Et si funesta pecunia templo
Nondum habitat, nullas nummorum ereximus a-
ris,
Ut colitur Pax, atque Fides, Victoria, Virtus,
&c.

But afterward when as all Gods gifts were by Pagans made Gods and Goddeses, Money was also enshrined by the name of *Dea Pecunia*, in the figure of a woman holding a pair of ballances in one hand, and *Cornucopia* in another; unto whom I doubt not but as many commit Idolatry now, as then; when as the Greek proverb will be always verified, *Chremata, Chremata Aner*, Money, Money is the man, yea, and the fifth Element. And as he saith,

—Uxorem cum dote, fidemque, & amicos,
Et genus & formam Regina Pecunia donat.

From the Latin word *Moneta*, came the old word among our English-Saxon Ancestours *Munet*, which we now call Money, as the Germans *Muntz*, the French *Monoies*, the Italians *Moneta* and the Spaniards *Moneda*. Which as Civilians note, must consist of matter, form, weight and value: for the matter, copper is thought to have been first coyned; afterward silver, for the cleanness, beauty, sweetness, and brightness; and lastly gold as more clean, more beautiful, more sweet, more bright, more rare, more pliable and portable, aptest to receive form, and divisible without loss, never wasted by fire, but more purified, not lessened by occupying, rust or scurf; abiding fretting, and liquors of Salt and Vinegar without damage; and may be drawn without wooll, as if it were wooll. So that these two metals have been chosen amongst all civil nations as by the common consent, to be the instruments of exchange and measure of all things. Albeit other matter hath been used for money, as among the ancient Britains besides brass, and iron rings, or as some say, iron plates reduced to certain weight; and among the Lacedemonians iron lingets quenched with vineger, that they may serve to no other use; and now the Indians have their *Cacos* in some parts, and shells in other to serve for money. There also hath been stamped money of leather, as appeareth by *Seneca*, who mentioned that there was in ancient time *Corium forma publica percussum*:

and

and also that *Frederick* the Second, when he besieged *Millan*, stamped leather for currant. And there is a tradition that in the confused state of the Barons War, the like was used in *England*, yet I never saw any of them. But we have seen money made by the *Hollanders* of *pastbord*, Anno 1574.

As for form, because I hasten home, it were impertinent to note here, how the *Jews*, albeit they detested Images, yet they imprinted upon their sheckle on the one side the Gold pot which had the Manna, with this inscription in *Hebrew*, *Sielus Israelis*, i. e. *Sydlus Israelis*; and on the other side, the rod of *Aaron* with buds and blossoms, and *Hierusalem Sancta*. Or how the *Dardanians* stamped in their coyns two Cocks fighting; *Alexander* his Horse *Bucephalus*; the *Athenians* an Owle, or an Oxe; from whence came the Proverb against bribing Lawyers, *Bos in Lingua*. They of *Ægina* a Snayl, whereof also rose another Proverb, *Virtutem & Sapientiam vincunt testudines*, for that money goeth beyond both valour and wisdom.

As for the *Romans*, as they did set down the Image and Inscription of the Consul while the Commonwealth flourished, afterward of the Emperour on the one side, so they changed the reverse always upon new events, or exploits; and it is supposed by some, that the great ounce Medalls both of brass and gold were stamped for honour, and to continue the memory of Princes: nevertheless

they were currant as well as the smallest. And this manner of stamping the Princes image upon coyns was continued amongst all civil nations; only the Turks and other Mahumetans in detestation of Images inscribed the Princes name and year of the transmigration of their prophet *Mahomet*, which happened in the year of our Lord, 622.

After the arrival of the Romans in this Isle, the Britains imitated them; for they coyned both gold and copper, and yet there are extant some of *Cunobelin* King of *Essex* and *Middlesex* with a beardless image inscribed *Cunobelin*, and in the reverse, some with an Horse; some with a Coyner and *Tascio*; some with two heads conjoynd and *Cuno*, and in the reverse either an Hog under a tree with *Camu*; or one ear of corn with *Camu*, to note as it seemeth, *Camalodunum* as they then called it, now *Maldon*, which was the principal seat of the Kingdome. There are likewise some to be seen of that famous *Brunducia*, which only I hear of, but hitherto have not seen.

When the Romans had extinguished the Kings here, they suppressed the British coyns, and brought in their own as a proof of their conquest, which were currant here from the time of *Claudius* unto *Valentinian* the younger, the space of some 500. years. And whereas all the money for this part of the world was coyned a long time, either at

Rome,

Rome, Lyons, or Trier; Constantine as it seem'd, erected a Mynt at London; for we have seen copper coyn of his with P. Lond. S. implying *Pecunia Londini signata*: and there was an Officer as Treasurer of this Mynt at London called *Prepositus Thesaurorum Augustensium*. For London was called *Augusta* in the declining state of the Empire. Of these Roman coyns great plenty have been found, and dayly are found, which were hid (as the *Saxon* Cronicle saith) when *Maximus* carried so many *Britains* into *France* with him, and at divers other times overcovered in the ground in the suddain ruinating of Towns by the *Saxons* and others,

Mint at
London in
the Ro-
mans time

After the *Romans* had given over the possession of this Realm, it seemeth probable that their coyn was still currant here a long time; for there never as yet, as far as I understand, have been any coyns found of *Vortiger*, *Vortimer*, *Aurelius*, *Ambrosius*, *Arthur*, and others which lived in those times. As for the *Britains*, or *Welsh*, whatsoever *Jura Majestatis* their Princes had, I cannot understand that they ever had any coyn of their own, for no learned of that Nation have at any time seen any found in *Wales*, or elsewhere. The most ancient *English* coyn which hitherto hath come to my sight, was of *Ethelbert* King of *Kent*, the first *Christian* King of our *English* Nation, and in that Age and succeeding times, all Mony-accounts pass'd by the names of *Pence*, *Shillings*, *Pounds*, and *Manoujes*; *Pence* seemeth to be borrowed from
their

Pence.

their *Latine* word *Pecunia*; or rather from *Pendo*, for the just weight thereof, which weighed about three pennies of our money, and were rudely stamped with the King's Image on the one side, and the Mint-masters on the other, or else the name of the City where they were coyned. Five of these pence made their shilling, which they called *scilling*, probably from *scilingus*, which the *Romans* used for the fourth part of an ounce, *L. 21. parag. filium*; and forty eight of the *scillings* made their pound, and 400. of these pounds were a legacy for a Kings daughter, as appeareth by the last Will and Testament of King *Alfred*. By these names they translated all summs of money in their old *English* Testament, as Talents, by *Pundes*; the thirty silver pieces, *Judas's* price of treason by *Thirtig scillinga*; tribute money by *Penining*, the farthing and mite by *Feortling*. Only the *Stater* found in the fishes mouth by *Weeg*, which we now translate a piece of 20. pence. But they had no other coyned money but pence only, the rest were names of numbers, or weights.

Thirty of these pence, as *Alfric* Archbishop of *Canterbury*, in his *Saxon* Grammar notes, made a *Mancus*, which some think to be all one with a *Mark*, for that *Manca* and *Mancusa* is translated in ancients Books, by *Marca*. And *Manca*, as appeareth by an old fragment, was *quinta pars uncie*. They reckoned these *Mancuse*, or *Mancus* both in gold and silver: For about the year of our Lord, 680. *Ina*, King of the West Saxons,

as we read in *Malmsbury*, enforced the *Kentish* men for to redeem their peace at the price of thirty thousand *Mancas* of gold. In the notes upon King *Canutus* Laws, I find this difference, that *Mancusa* was as much as a Mark of silver; and *Manca* was a square piece of gold, commonly valued at thirty pence,

The *Danes* also brought in a reckoning of Money by *Ores*, *per Ores*, which is mentioned in *Doomes-day-book*. Whether it were a several coyn, or a certain sum, I know not, but I collect out of the *Abbey-book* of *Burton*, that 20. *Ora* were ratable to two Marks of silver. I may also suppose that the Sound of *Denmarke*, where Ships pay toll for passage, called *Ore-sound*, hath the denomination from this *Ores*. In *Doomes-day-book* there is also mention of *Libra arsa, pensate, ad numerum, & de albo Argento*, which implieth in my opinion Moneys tryed for their allay by fire, payed by weight, number, and in bul- lion.

Gold they had also which was not of their own coyn; but Out-landish, which they called in *Latine Bizantini*, as coyned at *Constantinople*. sometime called *Bizantium*, and not at *Besanson* in *Burgundy*. This Coyn is not now known; but *Dunstan*, Archbishop of *Canterbury* (as it is in the Authentical deed) purchased *Hendon* in *Middlesex* of King *Edgar*, to *Westminster*, for 200 *Bizantines*: of what value they were was utterly forgotten in the time of King *Edward* the

Third :

Third: for, whereas the Bishop of *Norwich* was condemned to pay a *Bizantine* of gold to the Abbot of *Saint Edmunds-bury*, for encroaching upon his liberty (as it was enacted by Parliament in the time of the Conquerour) no man then living could tell how much that was, so as it was referred to the King to rate how much he should pay. Which I do much marvell at, when as but one hundred years before, two hundred thousand Bizants were exacted of the *Soldan* for the redeeming of *Saint Lewis* of *France*, which were then valued at an hundred thousand *Lieurs*. The name continueth yet in the blazon of Arms, where Plates of Gold are called *Bezantes*; and in the Court of *England*, where a great piece of Gold valued at fifteen pound, which the King offereth upon high Festival days, is yet called a *Bizantine*: which anciently was a piece of Gold coyned by the Emperours of *Constantinople*; but afterward there were two purposely made for the King and Queen with the resemblance of the Trinity inscribed, *In honorem sanctæ Trinitatis*, and on the other side the Picture of the Virgin *Mary*, with *In honorem sanctæ Mariæ Virginis*: and this was used till the first year of King *James*, who upon just reason caused two to be new cast, the one for himself, having on the one side the Picture of a King kneeling before an Altar, with four Crowns before him, implying his four Kingdoms, and in the Circumscription, *Quid retribuam Domino*

Fonville
in the life
of *S. Lewis*
cap. 42.

mino pro omnibus quæ tribuit mihi? on the other side a Lamb lying by a Lion, with *Cor contritum & humiliatum non despiciet Deus*. And in another for the Queen, a Crown protected by a Cherubin, over that an eye, and *Deus* in a cloud, with *Teget alâ summus*; on the reverse a Queen kneeling before an Altar, with this circumscription, *Piis precibus, fervente fide, humili obsequio*.

But to our purpose. Albeit the coyning of money is an especial right and prerogative of Sovereign Majesty, yet our ancient Saxon Kings communicated it to their subjects; for there was in every good Town one coyners, but at London eight: at Canterbury four for the King; two for the Archbishop, one for the Abbot; at Winchester six; at Rochester three; two at Hastings, so at Hampton, Excester, Shaftesbury, Lewis, and Chichester, at which time false coyners lost their hands by Law.

The Norman Kings continued the same form, coyning only pence with the Princes Image on the one side, and on the other the name of the City where it was coyned, with a cross so deeply impressed, that it might be easily parted and broken into two halts; which so broken they called *Half-pence*, and if into four parts, they called them *fourthings*, or *Farthings*.

Grievous were the punishments* of false coyners in this Age, who were punished by putting out of eyes, cutting off hands and genitals. Great also was the disorder: For

Leg. Ashel-
stani cap.
19. (Sax.
14.) vide
Hist. Au-
glic. script.
col. 843. 31.
& col.
899. 8.

Vide Hist.
Angl.
Script.
col. 2377.
60.
* Ib. col.
898. 45.
923. 30.
254. 37.
231. 6.
504. 21.
1000. 49.
in 2377. 59.

† *Math.*
Paris. in
an. 1180.

Hic fallit
doct. f.
Cambden.
sicut per
Glossari-
um v. cl.
Guil.
Somneri
in Hist.
Angl.
script. vo-
cab. Ester-
lingus lu-
culenter
patet.
Sterling
Money.

in King *Stephens* time every Earl and Baron erected his Mynt; but *Henry* the Second suppressed them all, † altered the coyn which was corrupted by counterfeitours, to the great good of the Common-weale, but dammage of some private men: he also granted liberty of coyning to certain Cities and Abbies, allowing them one staple, and two puncheons at a rate, with certain restrictions. In the time of his son King *Richard* the First, money coyned in the East parts of *Germany* began to be of especial request in *England* for the purity thereof, and was called *Easterling money*, as all the Inhabitants of those parts were called *Easterlings*, and shortly after some of that Country, skilful in Mint matters and allaies, were sent for into this Realm to bring the coyn to perfection; which since that time was called of them *Sterling*, for *Easterling*, not from *Striveling* in *Scotland*, nor from a Star, which some dreamed to be coyned thereon; for in old deeds they are always called *Nummi Esterlingi*, which implied as much, as good and lawful money of *England*, or *Proba Moneta* among the Civillins, and *Monoy de Roy* in *France*. *Otho* a *German* was the principal among these *Easterlings*, and in old Records is called *Otho Cuweator*, who grew to such wealth that *Thomas* his son surnamed *Fitz-Othes*, married one of the coheirs of *Beauchamp* Baron of *Bedford*; was Lord of *Mendlesham* in *Sussex*, and held in fee to make the coyning stamps serving for all *England*: which office descended

descended by an heir general to the Baron *Boutetort*, from whom *Ferrers* of *Tamworth*, *Berklays* of *Stoke*, *Knivets* and others are lineally descended.

Nevertheless this Easterling good money was in a short time so corrupted and clipped by *Jews*, *Italian Usurers*, called then *Corfini*, (who were the first *Christians* that brought in usury among us) and *Flemings*, that the King by Proclamation was enforced to call in the old money, make a new stamp, and to erect Exchanges where the weight of old money was exchanged for new, allowing thirteen pence for every pound, to the great damage of the people, who beside their travel, charge, and long attendance received (as my Authour saith) of the Bankers scant twenty shillings for thirty, which the Earl of *Cornwall* farmed of the King, reserving only the third part for the King.

King *Edward* the First, as he established the measure of an Ell by the length of his arm, imitating therein *Carolus Magnus*, so he first established a certain standard for the coyn which was prescribed in this manner by *Gregory Rockley* Mayor of *London* and Mint-master, if I do not misconceive it.

“ A pound of money containeth twelve
 “ ounces, in a pound there ought to be ele-
 “ ven ounces, two Easterlings and one fer-
 “ ling, and the other allay. The said pound
 “ ought to weigh twenty shillings and three
 “ pence in account. So that no pound be
 “ more than twenty shillings four pence, nor
 less

Mat. Paris
in an.
 1247. &
 1248.

82.

3 E. 1.

Book of S.
Edmunds
Bury.

“ less than twenty shillings two pence in account and in weight.

“ The ounce ought to weigh twenty pence, and a penny twenty four grains and a half. Note that eleven ounces two pence sterling ought to be of so pure silver, as is called leaf silver, and the Minter must add of other weight seventeen pence half-penny farthing, if the silver be so pure.

M. Paris
referreth
this to the
time of K.

John.

De assisa

& pondere

Monete, ac

de retranso-

ribus &

falsariis

ejusdem

destruen-

dis, vide

Pat. 6.

John. m. 3.

in dorso.

This King also first coyned the penny, half-penny, and farthing round, which before were the half part, or fourth part broken of the penny. Whereupon the Chronicles verified hereby a Prophecy of Merlin, *Findetur forma commercii, dimidium rotundum erit,* and thereupon these Rhimes were made at that time.

Edward did smite round penny, half penny farthing,

The cross passes the bond of all throughout the ring.

The King's side was his head, and his name written;

The cross side, what City it was in coyned and smitten.

To poor man to priest the penny frases nothing,
Men give God aie the least, they feast him with
a farthing.

A thousand two hundred fourscore years and moe
On this money men wondred, when it first began
to go.

The same King likewise called in certain counterfeit

countefeit pieces coined by the *French*, called *Pollards*, *Crocars*, and *Rosaryes*, whereupon was then made this Ecchoing barbarous Verse.

*Laude decoreris, nostris sterlinge gereris,
Crocar es, esque peris, fugias, as rite teneris.*

Money so refined, was by stealth transported and counterfeited, and forreign coins called *Mitres*, *Lyons* imported in such quantity, that they were forbidden by Proclamation, and 280 *Jews* executed at *London* for clipping the King's Coin. Afterward *Crocars* and *Pollards* were decried down to an half-penny. *Rosaries*, *Stepings*, and *Staldings* forbidden. *Black money* (what that was I know not, if it were not of *Copper*, as *Maile* and *Black-maile*) was forbidden by King *Edward 3.* upon pain of forfeiture thereof, and *Gally* half-pence brought hither by the *Gallies* of *Genoa*, who had great trade in *England*, was estfoons prohibited by Parliament, in the time of King *Henry* the Fourth; *Sufkins* and *Dodkins* by King *Henry* the Fifth, and *Blanks* by King *Henry* the Sixth.

About the year 1320. the Kings and States of Christendom began to coin *Gold*, as the Emperours of *Almain*, the *French* King, the Duke of *Venice* and *Genoa*, whose pieces were thereupon called *Ducats*, and our King *Edward* the Third imitating them, first coined *Gold*. Why they so long forbare to coin *Gold*, I know not, unless it were of ignorance, for I think it proceeded not from the

Vide Hist.

Angl.

scripr. col.

611.41. &

col. 2377.

60. &

2463. 61

& 62. &

2493. 65.

7 E. 12

28 E. 14

Gold.

Law of *Justinian* the Emperour, who forbade
forreign Princes to coin Gold.

The first Gold that King *Edw. 3.* coined,
was in the year 1343. and the pieces were
called *Florences*, because *Florentines* were the
coiners. Shortly after, he coined *Nobles*, of
noble, fair and fine gold, the penny of gold;
afterward the *Rose-Noble* then currant for six
shillings eight pence, and which our Alchy-
mists do affirm (as an unwritten verity) was
made by projection or multiplication Alchy-
mical of *Raymund Lully* in the Tower of
London, who would prove it as Alchymical-
ly, beside the tradition of the Rabbies in
that faculty, by the inscription; for as up-
on the one side there is the Kings Image in a
Ship, to notifie that he was Lord of the Seas,
with his titles, so upon the reverse, a cross
floury with *Lioneux*, inscribed, *Jesus autem
transiens per medianum eorum ibat.* Which they
profoundly expound, as Jesus passed invisible
and in most secret manner by the middest
of Pharisees, so that gold was made by invi-
sible and secret art amidst the ignorant. But
others say, that Text was the only Amulet
used in that credulous warfaring age to escape
dangers in battles. This King coined also
half Nobles; called then the half penny of
gold, less pieces of gold of three shillings
four pence, and some of twenty pence, called
the farthing of gold: and likewise in silver,
Groats and half groats, by the advice of
William Edingdon, Bishop of *Winchester*, and
then Treasurer of *England*.

Vide Hist.

Angl.

script.col.

2584. 26.

& col.

2678:60.

It is memorable, that the reverend and learned *Cuthbert Tunstall* Bishop of *Durham* observed in the Gold of this King, that it came nearest to that of the ancient *Romans*. As, that four Rose-Nobles did weigh an ounce, and were equivalent to the *Roman Aurei* both in weight and fineness, and six Noble-Angels made an ounce, and were answerable in all points to the old *Roman Solidus aureus*. Likewise in silver coins, that an old sterling groat was equivalent to the *Roman Denarius*, the half groat to the *Quinarius*, and the old sterling penny to the *Sestertius Nummus*, and *Sestertium* in the Neuter gender (a thousand *Sestertii*) to five pound sterling, when three shillings four pence went to the ounce, but now to seven pound ten shillings, according to *Sir Thomas Smith's* account, when five shillings goeth to the ounce.

The succeeding Kings coined Rose-Nobles and double Rose-Nobles, the Great Sovereigns with the said inscription, *Jesus autem transiens per medium eorum ibat*, and half Rose-Nobles, with *Domine ne in furore arguas me*, and half *Henry-Nobles* with the same, and *K. H. 6.* when he was crowned *K. of France*, coined the Salut, so shortly contracted for the Salutation, having on the one side the Angel saluting the *Virgin Mary*, the one holding the Arms of *England*, the other of *France*, with the King's Title. On the reverse a cross between a Flower de luce, and a Lion passant, with *Christus vincit*, *Christus regnat*, *Christus imperat*. The *George-Noble* had *S. George*,
R 2 with

with *Tale dicata signo mens fluctuare nescit.* The Angels had, *Per crucem tuam salva nos Christe Redemptor.* The Sovereigns of King *Edw. 6.* and *Q. Elizabeth*, *Scutum Fidei proteget eam.* The Angels of *Q. Eliz.* *A domino factum est istud, & est mirabile.* The Crown of *Philip* and *Mary*, *Mundi salus unica.* King *Henry* the Seventh stamped a small coin called *Dandyprats*, and first, as I read, coined shillings, whereas before it was a name of weight, rather than a coin, on the reverse whereof, as of sixpences, groats, &c. was written *Posui Deum adjutorem meum*, as upon lesser pieces of our Sovereign *Rosa sine spina*: for the first coyned the pieces of three pence, three half pence, and three farthings. Upon this former inscription of *Posui Deum adjutorem meum*, a rude Scholar grounded his Apology (when he was charged to have gotten a Fellowship in a Colledge indirectly) by protesting solemnly by his faith and honesty that he came in only by *Posui Deum adjutorem meum*. And no marvel, for some are said to have higher place by mediation, and help of Angels.

These coins and inscriptions continued until King *James* having happily attained the whole Monarchy of *Great Britain*, caused new coins to be made of several stamps, weights, and values to be currant in his Kingdoms, that is to say, one piece of Gold of the value of 20 s. sterling, called the *Unite*, stamped on the one side with his picture formerly used with this stile, *Jacobus Dei Gra.*
Mag.

Mag. Britannię, Fran. & Hibern. Rex. and on the other side his Arms crowned, with this word, *Faciam eos in gentem unam*: One other gold money of ten shillings called the *Double Crown*, and one of five shillings, called the *Britain Crown*, on the one side with his Picture accustomed, and his stile, as aforesaid; and on the other side his Arms, with this word, *Henricus Rosus, Regna Jacobus*. One other piece of four shillings, called the *Thistle Crown*, having on the one side a Rose crowned, and his title, *Ja. D. Gra. Mag. Br. Fr. & Hiber. Rex*: and on the other side a Thistle Flower crowned with this word, *Tueatur unita Deus*. Also pieces of two shillings six pence, called *Half Crowns*, with his Picture accustomed, and this word, *Ja. D. Gr. Rosa sine spina*: and on the other side his Arms, and this word, *Tueatur unita Deus*. And for silver Monies, pieces of five shillings and two shillings six pence, having on the one side his Picture on Horseback, and his stile aforesaid: and pieces of twelve pence and six pence, having his Picture formerly used, and his stile: and on the other side his Arms, with this word, *Quæ Deus conjunxit, nemo separet*. Also pieces of two pence, having on the one side a Rose crowned, and about it, *Ja. D. Gr. Rosa sine spina*: and on the other side a Thistle Flower crowned, and about it, *Tueatur unita Deus*. And one penny having on the one side a Rose, and about it, *Ja. D. Gr. Rosa sine spina*: and on the other side a Thistle Flower, with this word,

Tueatur unita Deus. And the half-penny, having on the one side a Rose, and on the other a Thistle Flower.

King *Henry* the Eighth, who had infinite wealth left by his prudent and sparing Father, and so enriched himself by the spoils of Abbies, by First fruits, Tenths, exactions, and absenties in *Ireland*, was yet so impoverished by his pompous profusion, that in his later dayes he first corrupted the rich coin of this flourishing Kingdom with Copper, to his great dishonour, the dammage of Successours, and the people, although for his advantage for the present. Upon which occasion, that we may insert a tale, when we purpose nothing serious here; Sir *John Rainsford* meeting Parson *Brocke*, the principal deviser of the Copper Coin, threatned him to break his head, for that he had made his Sovereign Lord (the most beautiful Prince, King *Henry*) with a red and copper nose. So base and corrupted with copper were his moneys, as also of King *Edward* the Sixth, that some of them which was then called Testons, because the Kings head was thereon figured, contained but two pence farthing in silver; and other four pence half-penny. But Queen *Elizabeth* of thrice happy memory, to her ever Glorious Renown, considering in the beginning of her Reign by the long sufferance of that base and copper moneys, not only her Crown, Nobility, and Subjects of this her Realm to be daily more and more impoverished, the ancient and singular honour

honour and estimation, which this Realm of *England* had beyond all other by plenty of moneys of Gold and Silver, only fine and not base, was hereby decayed, but also by reason of these said base monies, great quantity of forged and counterfeites were daily made and brought from beyond Seas, for the which the ancient fine gold and silver, and the rich Merchandize of this Realm was transported and daily carried out of the same, to the impoverishing thereof, and enriching of others; And finally, hereby all manner of prices of things in this Realm, necessary for sustentation of the people, grew daily excessive, to the lamentable and manifest hurt and oppression of the State, especially of Pensioners, Souldiers, and all hired servants, and other mean people that live by any kind of wages, and not by rents of Lands, or trade of Merchandize. She, upon these considerations desirous to refine the coin, not according to the legal, but natural estimation of the mettall, first marked the base money, some with a Grey-hound, other with a Portcullices, and other with a Lion, Harp, Rose, or Flower de Lys, and after a time calling them to her Mint, repayed so much for them as they contained in pure silver; so that by her benefit *England* enjoyeth as fine, or rather finer sterling silver than ever it was in this Realm by the space of two hundred years and more; a matter worth marking and memory. Verily a greater matter than either King *Edward* the Sixth, or Queen *Mary* durst attempt.

Whatsoever doth remain for money, let Money-mongers supply when they will. And I refer to *Politicians* to dispute among themselves; whether the dearth of all things, which most complain of, doth proceed from plenty of Gold and Silver, since the late discoveries, or from *Monopolies*, and combinations of Merchants and Craftsmen, or from transportation of Grain, or from pleasure of great Personages, which do most highly rate such things as they most like; or excess in private persons, or to all these conjoyntly.

Apparel.

Apparel.

NO doubt but after the creation, mankind went first naked, and in probability might so have continued. For that as nature had armed other creatures, with hair, bristles, shels and scales, so also man with skin sufficient against the injuries of the air. For in this cold Countrey in *Severus* time, the most Northern *Britains* were all naked, and thereunto use had so hardened them: according to that which a half naked poor beggar answered in cold weather to one warmly clad with his furs, muffs and fables about his neck, marvailing at his nakedness: I as much marvail how you can abide your face bare; for all my body is made of the same metal that your face is.

But a bashful shamefastness in-bred in man, and withal a natural desire of decency, and necessity of coverture in extreme weather, first gave occasion to invent apparel, and afterward pride playing upon conceited opinions of decency, hath infinitely varied the same in matter, form, and fashion, and so now doth and will continually.

Lucretius the ancient Poet, thought that garments of knit work, and after of woven, were first in use by this verse:

Nexillis

Nexilis ante fuit vestis, quàm textile tegmen.

As that iron was found out afterward, without which weaving could not be used. But others think that Beasts skins after *Adams* leaves, was mans first coverture. Certainly at *Cæsars* arrival some years before Christs Nativity, the *Britains* in the South parts of this our Isle, were attired with skins, and after as civility grew under the *Romans*, they assumed the Roman habit.

The *English* which at their first arrival here used long Jacquets, were shorn all the head saving about the crown, and under that an iron ring. After they wore loose and large white garments, with broad guards of divers colours, as the *Lombards*. Somewhat before the conquest they were all gallant with coats to the mid-knee, head shorn, beard shaved, arms laden with bracelets; and face painted.

Whosoever will enter into this argument since the conquest, his pen may have a spacious walk, but I purposing to be brief, will omit the royal habits of Kings at their Coronation, the mantle of Saint *Edward*, the *Dalmatica* with sleeves, a sacerdotal garment, their hose and sandals. As also the honourable habiliments, as robes of State, Parliament robes, Chaperons and Caps of Estate, houplands, which some think to be trains, the Surcoate, Mantle, Hood and Col-ler of the order of the Garter, &c. the Ghimners, Rochets, Miters of Bishops, with
the

the Archbishops Pall bought so dearly at Rome, and yet but made of the wool of white lambs, fed by Saint *Agnes Nunn*, and led about Saint *Peters* Altar, and laid upon his tomb. Neither will I speak of the Judges red robes, and Coller of S.S. which they used in memory of S. *Simplicius*, a sanctified Lawyer, and Senatour of Rome. I omit I say all these matters, whereof each one would require a whole treatise, and will briefly note what I have observed by the way in my little reading.

Robert, eldest son to the Conqueror, used short hose, and thereupon was by-named *Court-hose*, and shewed first the use of them to the English. But how slight they were then, you may understand by King *William Rufus's* hose, of which I shall speak hereafter.

King *Henry* the first reprehended much the immodesty of apparel in his days, the particulars are not specified, but the wearing of long hair with locks and Perukes he abolished. *In wise speeches.*

King *Henry* the second brought in the short Mantle, and thereof had the by-name of *Court-Silk*. And in this time the use of silk, I mean *Bombycina*, made by silk-worms, was brought out of Greece into *Sicilie*, and then into other parts of Christendome. For *Sericum* which was a doune kembed off from trees among the *Seres* in *East-India*, as *Byssus* was a plant or kind of silk grass, as they now call it, were unknown.

There was also a costly stuff at those times
here

here in *England*, called in Latine *Aurifrisium*; what it was named in English I know not, neither do imagine it *Auriphrygium*, and to signifie embroydery with gold, as *Opera Phrygia*, were embroideries. Whatsoever it was, much desired it was by the Popes, and highly esteemed in *Italy*. But to the purpose;

What the habits both civil and military were in the time of King *John*, *Henry* the third, and succeeding ages, may better appear by their monuments, old glasse windows, and ancient Arras, than be found in writers of those times. As also the robes (which the Kings then allowed to each Knight when he was dubbed,) of Green or Burnet, viz. *Tunicam & pallium cum penulis byssis*, as they spake in that age, and appeareth upon record. Neither is it to be doubted, but successive time, and English mutability brought in continually new cuts, as in the time of King *Edward* the third, which may be understood by this rhyme then made:

Long beards, heartless,
Painted hoods, witless,
Gay coats, graceless,
Makes England thriftless.

Vide Chron.
Ad S. in bi-
bl. Bodl (in-
ter Codices
Archiep.
Cant.) K.
84. f. 128.
a. 5. 134.
a. b.

Many Statutes were also provided in that behalf, and the history called *Eulogium* proveth no less. *The Commons* (saith he) were besotted in excess of apparel, in wide surcoats

coats reaching to their loyns, some in a garment reaching to their heels, close before and strowting out on the sides, so that on the back, they make men seem women, and this they call by a ridiculous name, Gown: their hoods are little, tied under the chin, and buttoned like the womens, but set with gold, silver and precious stones: their lirrippiques reach to their heels all jagged. They have another weed of silk, which they call a Paltock, their hose are of two colours, or pied, with more, which with lachets, which they called Herlots, they tie to their Paltocks without any breeches. Their girdles are of gold and silver, some worth 20 Marks, their shoes and pattens are snowted and piked more than a finger long crooking upwards, which they call Crackows, resembling the Divels claws, which were fastned to the knees with chains of gold and silver. And thus were they garmented (which as my Authour saith) were Lyons in the Hall, and Hares in the Field. The Book of Worcester reporteth that in the year of our Lord 1369. they began to use caps of divers colours, especially red with costly lynnings; and 1372. they first began to wanton it in a new round curtal weed which they called a Cloak, and in Latine *Armilansa*, as only covering the shoulders. Here you may see when Gowns, Cloaks, and Caps first came in use, though doubtless they had some such like attire in different names.

How strangely they were attired under King Richard the Second, the good person in *Chaucer* shall tell you. *Alas, may not a man*

see

see as in our days the sinful costly array of cloathing, and namely in too much superfluity of clothing, such that maketh it so dear, to the harm of the people, not only the cost of embroidering, the disguised endenting, or barring, ounding, playting, winding, or bending, and semblable waste of cloth in vanity. But there is also the costly furring in their gowns, so much pounsing of chesell to make holes, so much dagging of sheres ferche, with the superfluity in length of the foresaid gowns, trayling in the dung, and in the mire, on horse and also on foot, as well of man as of woman. That all that trailing is verily as in effect wasted, consumed, and thredbare, and rotten with dung rather than it is given to the poor. Upon that other side to speak of the horrible disordinate scantness of cloathing, as been these cutted slops, or hanseliness, that through their shortness cover not the shameful members of man, to wicked intent. Alas some of them shew the boss of their shape, and the horrible swoln members that seemeth like the malady of Hernia, in the wrapping of their hosen, and also the buttocks of him fare, as it were the hinder parts of a she ape in the full of the Moon. And moreover the wretched swoln members that they shew through disguising, in departing of their hosen in white and red, seemeth that half their privy members were slain. And if so be that they depart their hosen in other colours, as is white and blew, or white and black, or black and red, and so forsooth: Then seemeth as by variance of colour, that the half part of their privy members been corrupt by the fire

of

of S. Anthony, or by canker or by other such mischance. Of the hinder part of the buttocks it is full horrible for to see, for certes in that part of their body, there as they purge their stinking ordure, that foul part shew they to the people, proudly in despight of honesty, which honesty Jesu Christ and his friends observed to shew in their life. Now as to the outragious array of women, God wot, that although the visages of some of them seem full chast, and debonaire, yet notife in her array and attire licorousnes and pride. I say not that honesty in cloathing of man or woman is uncovenable, but certes the superfluity of disordinate quantity of cloathing is reproveable.

They had also about this time a kind of Gown called a *Git*, a jacket without sleeves called a *Haketon*; a loose jacket like an Heralds Coat of Armes, called a *Tabard*; a short gabbardin called a *Court-pie*; a gorget called a *Chevesail*; for as yet they used no bands about their neck; a pouch called a *Gisser*. And Queen Anne wife to King Richard the second, who first taught English women to ride on side-saddles, when as heretofore they rid astride, brought in high head attire piked with horns, and long trained gowns for women.

But farther, of the extravagancies in Apparel, let us hearken to what *Thomas Occlive*, who lived in King Henry the fourths time, in a Poem* of his, expresseth.

* M. S. in
bibl. Bodl.
(inter Cod.
Cantuar.
Archiep.)
K. 78. p.
67. b.

Of Pride and of wast cloth-
ing of Lordis mene, which
is azens her astate.

UNdir an old pore abyte regneth ofte
Great vertew, though it mostre poorly :
And wher as grete aray is up on loft,
Vice is but seldom hit, that wele wot I:
But not report I pray the inwardly
That fresh aray y general deprave
Thes worthi men now full weel it have.

But this me thynketh an abusion.
To sene one walke in a Robe of scarlet,
Twelve yerdis wide with pendaunt slevis downe
On the ground, and the furrur therein set
Amounting unto xx. l. or bett ;
And zef he for it payd hath he no good
Lesse him wherwith to by himself an Hood.

For thogh he gete forth among the prees
And overlooke evere poor wight
His cofre and eke his purs I trow be peneles,
He hath no more than he goth yn upright :
For Lond, Rent or Cattell he may go lyght,
The weight of hem shall not so mych peyse
As doth his Gown, Is such aray to preyse ?

Nay sothly sone it is all mys me thynkith
So poor a wight his Lord to contrefett

In his aray, yn my conceyt it stynkith ;
 Certes to blame bene the Lordis grete ;
 Zef that I durst sey they ber men lete
 Usurp such Lordly apparayle
 It is not worthy my Child without fayle.

Some a farre men myght Lords know
 By her aray from other folk or now,
 A man shall stodye or musyn now a long throw
 Which is which ; O Lords it fittes to zow
 Amend this, for it is for your prow
 Zef bytween zow and zour men no difference
 Be yn aray lesse is your reverence.

Also ther is another new jett
 A fowle wast of cloth and excessyf
 Ther goth no lasse in a mannes typett
 Than of brode cloth a zerde be my lys,
 Me thinkith this a very indultyf
 Unto the stelth were bem of hempen lane
 For stelth is medid with a chekerw bane.

Let everie Lord his awn men defende
 Such gret aray, and than on my peryll
 This land within a while soon shall amend
 Now in Godds name put it in exile
 Hit is synne outrageous and vyle
 Lordis of ze zour astate and honour
 Loven, flemyth this vicious error.

What is a Lord without his mene
 I put case that his foes him assayle
 Sodenly in the strete, what help shall be
 Whos fleves encombrons so syde, trayle,

Do to hys Lorde he may hym not avayle
 In such a case he nys but a woman
 He may not stand hym in stede of a man.

Hys Armes two, have right y now to done
 And sumwhat more his sleeves up to hold
 The Tayllours y trowe moto her affter sone
 Shape in the feld, thei shall not shape and folde
 On her boord, thogh the never so fayn wolde
 The cloth that shall be in a gown wrought
 Take an hole cloth is best, for lasse is noght.

The Skynner unto the felde mote also,
 His House in London is so streyt and scurs
 To don his crafte, sumtime it was not so,
 O Lords zeve ze unto your men her pars
 That so don, and queynt hem bett with Mars
 God of Batell, he loveth none aray
 That burtith manhood at presse or assay.

Who now most may bere on his bak, at ons
 Of cloth and furrour hath a fresh renoun
 He is a listy man clepyd for the nones
 But Drapers, and eke Skynners in the town;
 For such folk han a speciall Orison
 That flourishid is with curses here and there
 And ny shall till they be payd of her gere.

In days old whan small apparayll
 Suffsed unto by altate or mene
 Was grete howsholde stuffid with vitallie
 But now howsholds be fed scars and lene
 For al the good that men may repe and glene
 Wastyed is in outrageous aray.

So that householdis man ne hold may.

Pride hath wele levere bere an hungry man
 To bed, than lak of aray outrage
 He no price settith by mesures law
 Ne takyth of hym cloth, mete, ne wage,
 Mesure is owr of lande on Pilgremage,
 But I suppose she shall restore as blyve
 For verry nede wol us therto dryve.

There may no Lord take up no new gyse
 But that a knafe shall the same up take
 Than zef Lordes wolden in this wisse
 For to do such gowns for hem make
 As men in old time undertake
 The same get wold up, be take, and usyd
 And all the costlew omtragre refusid.

Of Lancastre Duke John, whose saule in Heven
 I fully deme, and trust sittith full by,
 A noble Prince I may allegge, and nevene
 Other may no man of hym testifye
 I never saw a Lord that coud him gye
 Bett like hys astate, for knyghtly promesse
 Was to hym girt, O God his saule blesse!

Hys gey Garments were not full wide
 And zet thei hym bycam wonder wele
 Now wold God the wast of cloth, and pryde
 Were now I put in exile perpetuell
 For the good and proffet universell
 And Lordis myght helpp al this if they wold
 The old get take and it forth use and hold.

Than myght sylver walke more thyke
 Among the peple than yt doth now;
 There wold y fayn that set were the pryke
 Bott for my self y shall do wele y now
 But sone for that such men as thou
 That with the world wresten myght have plente
 Of coyne that they now have of grett scarfete.

Now have thes Lordis butt litill nede of Bröes
 To swepe away the fyth owt of the strete
 Sithyn side sleuys of penyles Gromes
 Will it up lyk, be yt dry or wete.
 O England stond right up on thi fete
 So fowle a wast in so symple degre
 Bānysh the sone, or sore it shall repent thee.

If a wight vertuous but narrow clothed
 To Lordis Courtes now a dayes goo,
 His cumpeny is to myck folk lothed.
 Men passyn by hym both to and froo
 And scorn hym, for he ys arayed soo
 To her conceyte there ys no wight vertuous
 But he whos aray is outrageous.

But he that flatre can, or ben a Barde
 And by the tweyn fresh aray him gete,
 Holdyn it is to hym honour and lawde;
 Trowth and clenness must en men forzete
 In Lordis Courts for thei hertes frete
 They hyndren folke, fy upon tonges witrew
 They displeaunce in Lordis courtes brew.

Lo sone myn this Tale is at an end

Now

Now good son have of me no disdeyne
 Thogh I be old and myn aray unbende
 For many a zong man wote I weel certen
 Off corage is so prowde and so hawteyn
 That to the poor, and old man's Doctrine,
 Full seld hym deymeth or encline.

And not many years after foolish pride so descended to the foot, that it was proclaimed that no man should have his shoes broader at the toes than six inches: and women bummed themselves with foxes tails under their garments, as they do now with French farthingalles, and men with absurd short garments, insomuch as it was enacted, in 22 E. 4. chap. 1. that no manner of person under the estate of a Lord, shall wear from that time any gown or mantle, unless it be of such length that he being upright it shall cover his privy members and buttocks, upon pain to forfeit to our Sovereign Lord the King at every default 20 shillings.

Neither was the Clergy clear then from this pride, as you may perceive by *Perce Plowman*. Albeit *Polydor Virgil* and the late Archbishop of *Canterbury* (most reverend *D. Parker*) noteth that the Clergy of *England* never wore silk or velvet until the time of the pompous Cardinal *Wolfsey*, who opened that door to pride among them, which hitherto cannot be shut. The civil wars could not purge this general vain humour, neither the laws still enacted in this behalf, neither if a contempt of gold, sil-

ver, and silk, could be brought into mens minds, which is an impossibility, but supposed by some to be the only means to restrain the vain expences herein; neither do I think that the shameful exceptions, which *Zaleucus* the *Locrian* provided in his laws, could stay our vanity, who ordained that no woman should be attended with more than one maid in the street, but when she was drunk; that she should not go out of the city in the night, but when she went to commit Adultery; that she should not wear gold or embroidered apparel, but when she purposed to be a common strumpet. As for men, that they should not wear rings or tissues, but when they went a whooring. Yet for a close I will tell you here how *Sir Philip Calibrop* purged *John Drakes* the shoe-maker of *Normich* in the time of *King Henry* the eighth of the proud humour, which our people have to be of the Gentlemens cut: This Knight bought on a time as much fine French tawney Cloth as should make him a gown, and sent it to the Taylours to be made; *John Drakes* a shoemaker of that town, coming to the said Taylours, and seeing the Knights gown-cloath lying there, liking it well, caused the Taylour to buy him as much of the same cloth, and price to the same intent, and further bad him to make it of the same fashion, that the Knight would have his made of. Not long after the Knight coming to the Taylours, to take measure of his

his Gown, perceiveth the like Gown-cloth lying there, asked of the Taylour, whose it was; Quoth the Taylour, It is *John Drakes*, who will have it made of the self same fashion that yours is made of; Well, said the Knight, in good time be it. I will (said he) have mine made as full of cuts as thy sheers can make it: It shall be done said the Taylour: whereupon because the time drew near, he made haste of both their Garments. *John Drakes* when he had no time to go to the Taylours till Christmas day, for serving of customers, when he had hoped to have worn his Gown, perceiving the same to be full of cuts, began to swear with the Taylour, for the making of his Gown after that sort. I have done nothing (quoth the Taylour) but that you bid me, for as *Sir Philip Calthrops* is, even so have I made yours. By my latchet, quoth *John Drakes*, I will never wear Gentleman's fashion again.

How we have offended lately herein, I refer to every particular man's own knowledge. I fear it will be verified, which an old Gentlemam said, when our posterity shall see our pictures, they shall think we were foolishly proud in apparel, as when they shall see our contracts, purchases, deeds, covenants and conveyances, they will think we have been exceeding crafty, as we judge the contrary by the pictures and deeds of our Ancestours whom we commend for plainness both in meaning and attire, though in some Ages they offended in the latter as well as we.

See page
17.

To what cause our mutability (whereas our
 Cousins the *Germans* have been immutable here-
 in) may be referred, I know not, unless that we,
 as all Islanders, are *Lunaries*, or the Moons
 men, who as it is in the old Epigram, could be
 fitted with no apparel, as her mother answer-
 red her, when she intreated nothing more.

They which mislike most our present vani-
 ty herein, let them remember that of *Tacitus* :
 All things run round, and as the seasons of the
 year, so mens manners have their revolutions.
 But nothing maketh more to this purpose;
 than that of *Seneca* : Our Age is not only faulty,
 our Ancestours have complained, we com-
 plain, and our Posterity will complain, that
 manners are corrupted, that naughtiness reign-
 eth, and all things wax worse and worse. But
 those things do stay and shall stay, only tossed
 a little to and fro, even as the billows of the
 Sea. In one Age there will be more adulterers,
 in another time there will be excessive riot in
 banquetting; another while strange garment-
 ing of the body not without deformity of the
 mind. At another time, malapert boldness will
 square it out: In another Age cruelty and fury
 of civil war will flash out; and sometimes ca-
 rowling and drunkenness will be counted a
 bravery. So vices do ruffle among themselves,
 and usurp one upon another. As for us we
 may say always of our selves: We are evil,
 there have been evil, and evil there will be.
 There will be always Tyrants, Murderers,
 Theeves, Adulterers, Extortioners, Church-
 robbers, Traytours, and other of the same rah-
 blement.

Artillery.



Artillery.

IF ever the wit of man went beyond it self, it was in the invention of *Artillery* or Engines of War, albeit the first inventors are thought by some to have been either timorous and traitorous, or spiteful and dangerous. Wonderful it was of what force the *Aries* or Ram was in battery, the *Muscles*, *walking Towers*, *Helepolis* or *Win-City*, wherewith *Demetrius* got the surname *Poliorcetes* or *Town-taker*, the *Balista* in violent shooting great stones and quarrels, as also the *Catapultes*, the *Malleoli* in firing buildings, which could be extinguished with nothing but dust; and that so famous of *Archimedes* invention at the siege of *Syracuse*, for shot of great stones with a marvellous crack. But that we may come home, our Nation had the practice of most of these, and moreover of *Mangonels*, *Trabucches*, and *Bricolles*, wherewith they used to cast mil-stones, and the *French* men vessels of venomous infection; which they prepared against *Calice*, Anno 1410. but were fired with the whole Town of *Saint Omars*, by an *English* Youth. With these Engines the *Turks* shot putrid carcasses of horses into *Negroponte*, when they besieged

besieged it, and it is reported by *William Brito*, that the *Arcubalista* or *Arbalist* was first shewed to the *French* by our King *Richard* the First, who was shortly after slain by a quarrel thereof. Whereupon the *French* Poet, *William Briton*, made these Verses in the person of *Atropos* the fatal Sister.

*Hâc volo, non aliâ Richardum morte perire,
Ut qui Francigenis balistæ primitus usum
Tradidit, ipse sui rem primitus experiatur:
Quàmque alios docuit in se vim sentiat artis.*

Some kind of *Bricol*, it seemed, which the *English* and *Scots* called an *Espringold*, the shot whereof King *Edward* the First escaped fair at the siege of *Strivelin*, where he, with another Engine, named the *Warwolf*, pierced with one stone, and cut as even as a thread two vauntmures, as he did before at the siege of *Brehin*; where *Thomas Maile* the *Scots* man scoffed at the *English* Artillery, with wiping the wall with his handkerchief, until both he and the wall were wiped away with a shot. And as the ancient *Romans* had their *Crates*, *Vineæ*, *Plutei*, and such like to make their approaches; so had the *English* in this Age their *Cat-house* and *Sow* for the same purpose. This *Cat-house* answerable to the *Cattus* mentioned by *Vegetius*, was used in the siege of *Bedford* Castle in the time of King *Henry* the Third. The *Sow* is yet usual in *Ireland*, and was in the time of King *Edward* the Third used at the siege of *Dunbar*,
which

which when the Countess, who defended the Castle, saw, she said merrily, That unless the *English* men kept their Sow the better, she would make her to cast her Pigs.

When a *Catapult* was first seen at *Lacedæmon*, *Archidamus* exclaimed: *O Hercules! now manhood is come to an end.* But what would he have said, had he seen the Canon or great Ordinance of our Age, which made all ancient Engines to cease, as surpassing them all, in force, violence, impetuosity, suddainness, and swiftness? according to that of *Saxo Pamphilius* :

*Vis, sonitus, rabies, motus, furor, impetus, ardor,
Sunt mecum, Mars hæc ferreus arma timet.*

So violent it is in breaking, tearing, bruising, renting, razing, and ruining Walls, Towers, Castles, Rampiers, and all that it encountereth; that it might seem to have been invented by practice of the Devil to the destruction of mankind, as the only enemy of true valour and manful couragiousness by murdering afar off.

Notwithstanding some there are, which think that hereby hath been the saving of many lives, for that sieges, before the common use of them, continued longer to the greater loss of people, and more fields were fought, with slaughter of greater multitudes. At the siege of *Jerusalem* there were slain and died ten hundred thousand. At the Surprises of *Maldon* in *Essex* then called *Camalodunum*,

Camalodunum, and *Verulam* near *St. Albans*, were slain by *Brundwica* Princess of *Norfolk* and *Suffolk*, in the time of *Nero* 80000. At the siege of *Alexia* by *Cesar* 39 thousand, who also in his *French* and *British* wars, vaunted that there were slain eleven hundred ninety two thousand men. But to omit ancient wars, at the battel of *Hastings* where *England* was conquered, were slain at the least 47944 *English*. At *Cressi* 30000 *French*. In that of *Palm Sunday* 360700. Whenas since the common use of guns, at *Flodden* field were slain but 8000. At *Musleborough* 4000. at the great battel of *Dreux* seven or eight thousand, and fewer in the latter battels. Unless you will with *King Lewis* the Eleventh of *France*, suppose the number to be corrupted in the ancient Histories, who could not be induced to believe, that there were so great Armies levied, or so many slain as are specified in them.

Sir John
Haring-
ton.

Some have sayled a long course as far as *China*, the farthest part of the World to fetch the invention of Guns from thence, but we know the *Spanish* Proverb, *Long wayes, long lies*. One writeth, I know not upon whose credit, that *Roger Bacon*, commonly called *Fryer Bacon*, knew to make an Engine, which with *Saltpeter* and *Brimstone*, should prove notable for battery, but he tendring the safety of mankind would not discover it.

The best approved Authours agree that they were invented in *Germany*, by *Berthold Swarte*

Swarte a Monk, skilful in *Geber's* Cookery or Alchymy, who tempering Brimstone and Saltpeter in a mortar, perceived the force by casting up the stone which covered it when a spark fell into it. But one saith he consulted with the devil for an offensive weapon, who gave him answer in this obscure Oracle,

Vulcanus gignat, pariat Natura, Minerva

Edoceat, nutrix ars erit atque dies.

Vis mea de nihilo, tria dent mihi corpora pastum :

Sunt soboles strages, vis, furor, atque fragor.

By this instruction he made a trunk of iron with learned advice, crammed it with sulphure bullet, and putting thereto fire, found the effects to be destruction, violence, fury, and roaring crack. This being begun by him, by skill and time is now come to that perfection, not only in great iron and brass pieces, but also in small, that all admire it; having name given them, some from Serpents or ravenous Birds, as Culverines or Colubrines, Serpentine, Basilisques, Faulcons, Sacres; others in other respects, as Canons, Demicanons, Chambers, Slings, Arquebuzes, Caliver, Handgun, Muskets, Petronils, Pistoll, Dagge, &c. and Petarras of the same brood lately invented.

The very time of their first invention is uncertain, but certain it is that King *Edward* the Third used them at the siege of *Calice*, 1347. for *Gunnarii* had their pay there, as appeareth.

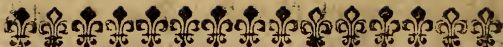
appeareth by Record. About 33 years before they were seen in *Italy*, and about that they began, as it seemeth, to be used in *Spain*, but named by Writers *Dolia ignivoma*, as fire-flashing vessels.

Yet the *French*, as *Polydore Virgil* noteth, scant knew the use of them, until the year 1425. when the *English* by great Ordinance had made a breach in the walls of *Mans*, under the conduct of *Thomas Montacute*, last Earl of *Salisbury* of that Surname, who was after slain at *Orleans* with a great shot, and is noted to be the first *English* Gentleman slain thereby. Albeit now he is thought the most unfortunate, and cursed in his mothers womb, who dyeth by great shot.

But amongst all the *English* Artillery, *Archerie* challengeth the prehemineny, as peculiar to our Nation, as the *Sarissa* was to the *Macedonians*, the *Gesa* to the old *Gauls*, the *Framea* to the *Germans*, the *Machera* to the *Greeks*; first shewed to the *English* by the *Danes*, brought in by the *Normans*, continued by their Successours, to the great glory of *England* in atchieving honourable victories, but now dispossessed by gunnery, how justly let others judge. Much may be said for either. Sir *John Smith*, and Sir *Roger Williams* have encountred with their pens in this quarrel. I will say no more, but as one saith; When *English* men used *Hercules* weapons, the bow and the black bill, they fought victoriously with *Hercules* success: so I hope they shall carry away no victory more

mote happily now, when they adjoyn to those weapons of *Hercules*, *Jove's* thunder-bolt; for so some now call our great shot. Some there are notwithstanding which compare the ancient slings with our small shot, in force; for Authours testifie, that the bullet of a sling in the course, hath continued a fiery heat in the aire, yea sometime melted, that it killeth at one blow, that it pierceth helmet and shield, that it reacheth farther, that it randoneth less; as in the holy Scripture they of *Gabaa* could hit a hair with their sling, but these slingers do not now appear. To speak of lesser weapons, both defensive and offensive of our Nation, as their *Pauad*, *Baselard*, *Launcegay*, &c. would be endless and needless, when we can do nothing but name them.

Armeries.



Armories.

WHereas somewhat hath been said of Allusions and Anagrams which result out of Names, I think it shall not be impertinent to add also somewhat of *Armories* or Arms, which as silent Names do distinguish Families. But with this Preface, *Salvo semper meliori judicio*, and that I will but touch it lightly and slightly without offence to such as have, or prejudice to them that will undertake this matter more seriously.

Arms, as Ensigns of Honour among Military men in the general signification, have been as anciently used in this Realm as in any other; for as necessity bred the use of them in managing of Military affairs for order and distinction both of whole companies and particular persons amongst other Nations, that their valour might thereby be more conspicuous to others; so likewise no doubt among the Inhabitants of this Island, who always have been as martial as any other people whatsoever. In so much as unless we would conceive hardly of our own Progenitors, we cannot think but that in martial services, they had their conceits in their Ensigns both for distinction, direction, and decency.

He

He that would shew variety of reading in this argument, might note out of the sacred Scripture, that every Tribe of *Israel* pitched under their own Standard; out of prophane Authours, that the *Carians*, who were the first mercenary souldiers, first also bare marks in their shields: that the *Lacedemonians* bare the Greek letter Λ . the *Messonians* M. &c.

But to come home; some give the first honour of the invention of the Armories in this part of the World to the ancient *Pidians* and *Britains*, who going naked to the wars, adorned their bodies with figures and blazons of divers colours, which they conjecture to have been severall for particular Families, as they fought divided by kindreds.

When this Isle was under the command of the *Romans*, their troops and bands had their severall signs. As the *Britanniciani* in their shield a Carbuncle, *Britannici* a Plat party per Saltier, *Stablesiani* a Plate within an annulet, *Secundani* an annulet upon a cross. For particular persons among the Grecians *Ulysses* bare in his shield a Dolphin. Among the *Romans* *Julius Cesar*, the head of *Venus*. *Crixus* the French Captain, a man weighing gold; A *Saguntine Spaniard* an hundred Snakes: So I only read among the *Britains* that the victorious *Arthur* bare our Lady in his shield, which I do the rather remember, for that *Nernius*, who lived not long after, recordeth the same.

In the *Saxon* Heptarchy I find little noted

of Arms, albeit the *Germans* of whom they descended, used shields, as *Tacitus* saith, *colore fucata*, which I know not whether I may call Arms or no, neither know I whether I may refer hither out of *Beda*, how *Edwin* King of *Northumberland* had alwayes one Ensign carried before him called in *English* a *Tuffe*, which *Vegetius* reckoneth among Military Ensigns, or how King *Oswald* had a Bannerol of Gold and Purple interwoven palie or bendie, set over his Tomb at *Bardney* Abbey in *Lincolnshire*; or how *Cuthred* King of *Westsex* bare in his Banner a golden Dragon at the battel of *Buresford*, as *Hovedon* noteth, and the *Danes* in their Standard a Raven, as *Asserius* reporteth.

Hitherto of Arms in the general signification, now somewhat of them in the restrict signification, as we define, or rather describe them, *viz.* That Arms are Ensigns of Honour born in Banners, Shields, Coats, for notice and distinction of Families one from the other, and descendable, as hereditary to Posterity.

Here might divers enquiries be made when they began to be hereditary, which was very anciently, if we relie upon the Poets credit. For to overpass others, *Virgil* saith, that *Aventinus*, *Hercules* son, bare an hundred snakes; his fathers Arms.

—Clypeoque insigne paternum,
Centum angues, cinctamque gerit Serpentibus
hydram.

Also

Also whether some have aptly applied this Verse of *Lucretius* to Arms of this kind :

*Ph. More-
au.*

Arma antiqua manus, unguis dentesque fuerunt.

And whether these places of *Suetonius* may be referred to arms of this sort, where he saith that *Caligula* the Emperour ;

*In Caligu-
la, cap. 35.*

Familiaria insignia nobilissimo cuique ademit, Torquato, torquem, Cincinnato, crinem.

And that the house of *Flavia* was obscure, *sine ullis armorum imaginibus.*

*In Vef-
pasiano.*

Whatsoever some discourse out of the Kings Seals of hereditary Arms in *England*, certain it is, that the Lions were the Arms of our Kings in the time of *Henry* the First. For *John* of *Marmontier* in *Touraine*, who then lived, recordeth that when the said King chose *Geffray* son of *Foulk* Earl of *Anjou*, *Tourain*, and *Maine*, to be his son in law, by marrying to him his only Daughter and Heir, *Mawde*, and made him Knight after the bathing and other solemn Rites, boots embroydered with golden Lions were drawn on his legs, and a shield with golden Lions therein hung about his neck.

That King *Richard* the First, his Grandchild, bare Lyons, appeareth by his Seal, as also by these Verses in *Philippeidos* uttered in the person of *Monsieur William de Barr*, ready to encounter *Richard*, when as yet he was but Earl of *Poicçon*,

*Gil. Brit,
l. 3.*

*Ecce comes Pictavus agro nos provocat, ecce
Nos ad bella vocat ; rictus agnosco Leonum
Illius in clypeo, stat ibi quasi ferrea turris,
Francorum nomen blasphemans ore protervo.*

It is clear also by that Authour, that *Arundel* bare then Swallows in his shield, as his Posterity in *Cornewall* do at this day. For of him he writeth, when he was upon the shock with the said *William de Barr*,

*Vidit hirundela velocior alite quæ dat
Hoc agnomen ei, fert cujus in agide signum,
Se rapit agminibus mediis clypeoque nitenti,
Quem sibi Guillelmus leva prætenderat ulna,
Immergit validam præacutæ cuspidis hastam.*

About this time the estimation of Arms began in the expeditions to the Holy Land, and afterward by little and little became hereditary, when it was accounted most honourable to carry those Arms which had been displayed in the Holy Land in that holy service against the professed enemies of *Christianity*. To this time doth *Petre Pithau* and other learned *French* men refer the original of hereditary Arms in *France*; and in my opinion without prejudice to others, about that time we received the hereditary use of them, which was not fully established, until the time of King *Henry* the Third. For the last Earls of *Chester*, the two *Quincys* Earls of *Winchester*, the two *Lacyes* Earls of *Lin-*
coln,

coln, varied still the Father from the son, as might be particularly proved.

In these Holy Wars many Arms were altered, and new assumed upon divers occasions, as the *Veres* Earls of *Oxford*, who bare before quarterly *Gules* and *Or*, inserted a Mollet in the first quarter; for that a shooting star fell thereon, when one of them served in the Holy Land. The Lord *Barkleys*, who bare first *Gules* a Cheveron Argent, after one of them had taken upon him the Cross, (for that was then the phrase) to serve in those wars, inserted ten Crosses *pattè* in his shield. So *Geffray* of *Boullion* the glorious General in those wars, at one draught of his bow, shooting against *David's* Tower in *Hierusalem*, broched three feetless Birds called *Allerions* upon his arrow, and thereupon assumed in a shield *Or*, three *Allerions* Argent on a Bend *Gueles*, which the house of *Lorraine*, descending from his race, continueth to this day. So *Leopold* the Fifth, Marquess of *Austria*, who bare formerly six Larks *Or* in *Azure*, when his Coat-Armour at the siege of *Acres* in the Holy Land was all dyed in blood, save his Belt, he took for his Arms, *Gueles*, a white Belt, or a *Fesse* Argent, (which is the same) in memory thereof.

About this time did many Gentlemen begin to bear Arms by borrowing from their Lords Arms of whom they held in Fee, or to whom they were most devoted. So whereas the Earl of *Chcster* bare *Garbes*

Genealogi-
a antiqua.

or wheat sheafs, many Gentlemen of that Country took wheat sheafs. Whereas the old Earls of *Warwick* bare *Chequy Or*, and *Azure a Cheveron Ermin*, many thereabout took *Ermin* and *Chequie*. In *Leicestershire* and the Countrey confining, divers bare *Cinquefoyles*, for that the ancient Earls of *Leicester* bare *Gueles a Cinquefoile Ermyr*. In *Cumberland* and thereabouts, where the old Baron of *Kendall* bare *Argent two bars Gueles* and a *Lion passant Or* in a *Canton* of the *second*; many Gentlemem thereabout took the same in different colours and charges in the *Canton*.



Hugbert de Burgo Earl of *Kent*, who bare for his Arms in a Shield, *Gules seven Lozenges vaire, 3, 3, 1.* granted Lands to *Anselme de Guise* in the Counties of *Buckingham* and *Gloucester*.



Whereupon the said *Anselmus de Guise* bare the same Coat with a *Canton Or*, charged with a *Mullet* of six points pierced *Sable*.



The ancient Family of *Hardres* in *Kent*, bears Gules, a Lion rampant, Ermin debruised, with a Cheveron Or, denoting that they held their said Manor of *Hardres* by Knights service of the Castle of *Tunbridge* in *Kent*, which was the ancient Seigniorie of the *Clares*, Earls of *Gloucester*, who did bear for their Arms in a Field Or, three Cheverons Gules: and the Lord *Strafford*, that



was after Lord of the same place, bore Or, a Cheveron Gules.



This Great Family of the *Clares* being resident for the most part at their Castle of *Tunbridge* in *Kent*, to which they had a Liberty called the *Loway*, containing three miles every

way from the Centre, answerable to that which belonged to their Seigniorie of *Bryony* in *Normandy*, which they exchanged for this here (as writeth *Gemeticensis*) gave occasion to many of the antientest Families in *Kent*, to take up Coats, alluding to these Lords of *Tunbridge*.



Simon de Abrincis, *Albranc*, or *Averinges*, (for by all these names he is written in Record) Lord of *Folkstone*, and one of those eight Barons, to each of whom many Knights Fees were assigned in defence of *Dover Castle*, and each of them to maintain a Tower there, gave *Or*, five Cheverons *Gules*.

And was imitated by *Evering* of *Evering*, that held a Knights Fee of him, by changing the Cheverons into *Azure*.



And *Robert de Hougham*, who was his next Neighbour, bare in allusion to him the same charge, but differing in colours, viz. in a Field *Argent*, five Cheverons *Sable*.



Ralph de Curva Spina, or *Crèythorne*, descended from an Ancestour well landed in *Kent*, in the 20. of *William* the Conquerour, bare in imitation of the former charge *Azure* five Cheverons *Or*, a Label of five points *Gules*.



Then *Cryoll* or *Keryell* the great landed man of *Kent*, he bare *Or*, 2. Cheverons, and a Canton *Gules*: And in imitation of him,

Sir *Robert* of *Rumney*.

Sir *Robert* *Orlanston* of *Orlanston*.

Howdlow of *Bellerikey*.



The said *Bertram de Cryoll* was Lord of *Ostenbanger*, and those that know that Countrey, know that all these before-mentioned, inhabited in the same Lath of *Shepwey*.



At the other side of *Kent*, the Lord *Leybourne* of *Leybourne* Castle, was the great man. Sir *Roger Leybourne* was a great agent in the Barons wars, and *William* was

a Parliamentary Baron in the time of King *Edward* the first.

Sir



Coat of *Sherland*, they many ages bore this Coat in the first place.



Sir *Richard Rockisley* of *Rockisley* in *Kent*, from whose heir general, the Lord Marquess of *Winchester* is descended, bare the Lord *Leybournes* Coat, with a Fesse Gules.



William Kirkby of *Horton Kirkby* in *Kent*, not many miles from *Leybourn* Castle, bare the same Coat with a Canton and Mullet, and is quartered by the *Stonards* of *Stonard* in *Oxford-shire*, who married the heir general of *Kirkby*.



The Family of the *Culpeppers* of *Kent*, as it is one of the most numerous families, (for I have noted at one time there were twelve Knights and Baronets alive of this house together :) So certainly

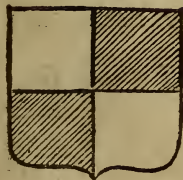
certainly it is reckoned of as much antiquity and good allyance as any Family in that tract. They bare for their arms Argent a Bend ingreyled, Gules.



Halden of *Halden*, in the parish of *Rolvinden* in *Kent*, whose heir general was marryed into the *Guldfares* Family, bare the same Coat with a Chief Sables.



And one of the name of *Malmanis* in *Kent* bare Argent a Bend ingreyled purple.



The Lord *Sey* was a Baron of ample possessions at *Birlinge* in *Kent*, and very many other places from thence to *Deptford*, where *Sey's* Court that came from the Lord *Magminot* by his heir general, gave quarterly Or and Gules.



Peckham of *Peckham* and *Yaldham*, bare it thus in Chief.



Parrock of *Parrock* near *Gravesend*, bare it as in the margent.



And *Saint Nicholas* of *Saint Nicholas* in *Thanet*, came as near as could be to that of *Peckham*, so that we conceive they were at first all one family, else some question would in so many ages have been raised for bearing the same blazon, as in divers other Families upon the like ground hath been observed.

Touching the granting of Arms from some great Earls, and passing of Coats from one private person to another, some presidents, not impertinent to this subject, are here inserted, which were all before the reduction of the Heralds under one regulation.



Humfrey Count de Staff. &
de Perche seigneur de Tun-
brigg & de Caux, a tous
ceux qui cestes presentes let-
tres verront ou orront salutes;
Saches que nous considerans

Arms
granted to
Robert
Whitgreve
by Hum-
phrey Earl
of Staf-
ford.

lez merites que deivent estre attribues a toutes
personnes issues de bone lieu & excersantez bones
meures & vertues eux conduisantes termis d'on-
neur & gentilese ycelle, a consideration a nous
amove d'augmenter en honneur & noblesse noble
homo Robert Whitgreve, luy avoir donne & do-
nons per iceses presentes, pour memory d'on-
neur perpetuell, au portre set armes ensigne de
Noblesse un Escue, de azure, a quatre poirts
d'or, quatre Cheverons de Gules; & luy de
partire as autres persones nobles de son linage
en descent avecques les differences de Descent
au dit blazon, & pour de tout armoyor & re-
vestire son dit blazon & en bonneur le reparer a-
vous avecque celuy ordeine & attribue Helme &
Timbre; cestassavoyr le Helme ove mantle de
bloy, furre d'Ermines, au une Coronne un demy
Antelope d'or: Et pour ceste nostre lettre patente
de dit donne verifiser, en tesmoigne la nous fait
seeler du seele de nos properes Armes, le xiii.
jour d'Augut l'an du reigne le Roy Henry le
sisme puis le conquest vintisme.

Arms
granted
to William
Moigne by
Thomas
Grendall.



A touz ceux que ceste presente lettre verront ou orront, Thomas Grendale de Fenton, cosyn & heir a Johan Beaumeys jadyz de Sautre saluz in Dieu. Come les Armes d'ancestrye du dit Johan, apres le jour de son moriant, soient par loy & droit d'eritage a moy eschaietz, com a son proschein heir du son linage: Sabetz moy l'avant-dit Thomas, avoir donnee & grantee per ycestes, les entiers avant-dites Armes, ove leur appurtenantz a William Moigne Chivaller, quelles Armes cestascavoir sont d'argent ove une Crois d'asure ove cinq Garbes d'or, en le Crois; A avoir & tenir touz lez avantdites Armes ove leur appurtenantz au dit Monsieur William a ces heires & assignes a tous jours. En tesmoignance de quelle chose a cestez presentes lettres j'ay mis mon saelx. Donne a Sautre le vint seconde jour de Novembre, l'an du regne le Roy Richard seconde, quinzisme.

Arms
granted
by Rob. de
Morle
Marshal of
Ireland to
Sir Baldw.
de Manoir-
res.



A touz ceux que ceste lettres verront ou orront, Roberte de Morle, Mariscall D' Irlande saluz en dieu. Saches moi avoir donnee & grantee a mon bon amee Robert de Corby, & a ces heires, les Armes que me sont descenduz per voie de Heritage apres le deces Monsieur Baldwine de Manoirs, cestascavoir d' Argent,

ove une Saltier engraile de Sable : avoir & porter entirement les Armes jusdits au dit Robert de Corby, & ses heires a tous jours, sans impechment ou challenge du moy ou de mes heires apres ses heures. Et moy avant-dit Robert de Morley & mes heires, au dit Robert de Corby & a ces heires, les Armes avant-dites, en quanq en nous est, envers toutz homes a toutz joures garranterons. On tesmoignance de quel chose a cestes mes lettres overtees iaimis mon seale. Donne au Chasteau de Risinge, le jour de la Tiffanie, le sisme jour de Januare l'an du regne Edward tiers puis le Conq. d' Engleterre 22. & de France, neofisme.

Noverint universi per presentes, me Joannam nuper uxorem Willielmi Lee de Knightley, dominam & rectam heredem de Knightley, dedisse, concessisse & hac presenti carta mea confirmasse Ricardo Peshale filio Humfridi Peshale scutum Armorum meorum; Habend. & tenend. ac portand. & utend. ubicunque voluerit sibi & hered. suis imperpetuum: Ita quod nec ego, nec aliquis alius nomine meo, aliquid jus vel clamium seu calumpniam in predicto scuto habere potuerimus, sed per presentes sumus exclusi imperpetuum. In cuius rei testimonium Sigillum meum apposui. Dat. apud Knightley die Mercurii, prox. post festum Pasche, Anno regni regis Henrici sexti post conquestum quarto decimo.

Arms assigned by this Instrument from Joane Lee to Richard Peshale.

A Writ out of the Court of Chivalry.

Jehan filz, frere, & uncle au Roys, Duc de Bedford, Conte de Richmond & de Kendall, & Conneftable d' Angleterre, a nostre trescher cousin Jehan Duc de Northfolk, Marefchal d' Angleterre faluz. Nous vous mandons & chargeons que vous facez arrefter & venir devant nous ou nostre Lieutenant a Westminfter, a la quinsieme du saint Hillari, prochain venant, William Clopton du Counte de Suff. Esquier, pour adonques respondre devant nous ou nostre Lieutenant en la Courte de Chivalree, a Robert Dland Esquier du Counte de Nicholl, de ce que le dit Robert adonques luy surmettra par voie darmes, touchant ce, q'uil fausement & encontre honeste & gentileffe d'armes, ad mis & appose le seel de ses armes a un faux & forge fait, as damages du dit Robert, de Cl. & plus; a ce q'uil di remandantz par devers nous a dit jour ou icense nostre mandement, cous ce que vous en aurez faitz. Donne soubz le seel de nostre office, le xxiii. jour de November, l'an du regne nostre Seigneur le Roy Henry sisme, puis le conquest d' Angleterre, cetisme.

A grant of
Arms by
Thomas de
Clanvow
to Will.
Criketot.

¶ Sciant presentes & futuri quod ego Thomas de Clanvowe chivalier, dedi concessi & hac presenti carta mea confirmavi, Willielmo Criketot consanguineo meo, Arma mea, & jus eadem gerendi que mihi jure hereditario descendunt.

vunt: Habend. & tenend. prædicta Armâ mea
 & jus eadem gerendi præfato Willielmo, heredi-
 bus & assignatis suis, absque reclamatione mei
 vel heredum meorum imperpetuum. Et ego,
 prædictus Thomas & heredes mei prædicti, Ar-
 ma & jus eadem gerendi, præfato Willielmo,
 heredibus & assignatis suis, contra omnes gentes
 warrantizabimus imperpetuum. In cujus rei
 testimonium præfenti cartæ meæ sigillum meum
 apposui. Dat. apud Hergast, in festo Corporis
 Christi, Anno regni regis Henrici quarti, post
 conquestum, undecimo.

In this and the succeeding ages, at every
 expedition such as were Gentlemen of blood,
 would repair to the Earl Marshal, and by
 his authority take coats of Arms, which
 were registred always by officers of Arms in
 the Rolls of Arms, made at every service,
 whereof many yet remain: as that of the
 siege of *Caerlaveroc*, the battel of *Sterling*, the
 siege of *Calice*, and divers Tourniements.
 At this time there was a distinction of Gen-
 tlemen of blood, and Gentlemen of coat-ar-
 mour, and the third from him that first had
 coat-armour, was to all purposes held a Gen-
 tleman of blood.

Well, whosoever would note the manners
 of our progenitours in this age, in wearing
 their coat-armours over their harness, and
 bearing their Arms in their shields, in
 their Banners and Penons; and in what for-
 mal manner they were made Bannerets and

had licence to rear their Banner of Arms, which they presented rolled up to the Prince, who unfolded, and redelivered it with happy wishes; I doubt not, but that he will judge, that our ancestors were as valiant and gallant as they have been since they left off their Arms, and used the colours and curtains of their Mistris beds in stead of them.

Now what a large field would lie open to him that should seriously enter into this matter! He might say much, to omit Charges which seem infinite, of the differences in Arms of them which descended of one House by the male; I do not mean *Labell* for the first Son while the Father surviveth; the *Crescent* for the second; the *Mullet* unpierced; for the third; the *Martlet* for the fourth; an *Annulet* for the fifth; a *Flour de lys* for the sixth; and the rest, according as it pleased the *King of Arms*. These, saving the first, were not in use in elder times; but began about the time of King *Richard* the second: and now, when Families are very far propagated, are not sufficient for that use: For many should bear a *Mullet* within a *Crescent*, and an *Annulet* and *Martlet* thereupon very confusedly. But in past ages, they which were descended from one stem, reserving the principal Charge and commonly the colour of the Coat, took Borders, Bends, Quarters, Bendelets, Croffets, or some other addition or alteration. As for example: The first Lord *Clifford* bare Chequy *Or* and *Azure*, a *Bendelet* *Geules*, which the elder brethren

Brethren kept as long as they continued; a second Son turned the Bendelet into a bend Geules, and thereon placed three Lioneux passant Or; from whom the *Cliffords* of *Frampton* descended. *Roger Clifford* a second Son of *Walter Clifford* the first, for the Bendelet took a Fesse Geules; as the Earl of *Cumberland*, from him descended, beareth now; and the *Cliffords* of *Kent*, branched out of that House, took the same with a border Geules. Likewise the eldest House of *Stafford* bare Or, a Cheverons Geules, but the younger, descended from them, took divers differences, as they of *Pipe* did set about their Cheveron three Martlets sable, another placed three plates upon the Cheveron; they of *Southwike* added a border Sable; they of *Grafton*, a Quarter Ermin; they of *Frome*, a border Geules; whereas also the Lord *Cobham* did bear Geules on a Cheveron Or, three Lioneux rampant sable, the younger brethren of that house, viz. *Cobham* of *Sterborrow*, of *Blackburg*, of *Biluncho* took for the three Lioneux, three Estoiles, three Eagles, and three Crescents: So of the descendants from the Lords *Barkley*, they of *Stoke*, *Gifford* and *Vesey*, added Ermines in the Cheveron; they of *Beverston* a border of Argent; they of *Wimondham* in the County of *Leicester*, changed their ten Crosses into as many Cinquefoiles.

As for the difference of Bastards, none in old time bare the Fathers Arms, with a bend sinister, unless they were avowed and bare

also their Fathers surname; but other coats were commonly devised for them; As Sir Roger of *Clarendon*, bastard son of the Black Prince, bare *Or* on a bend sable three feathers Argent, which was borrowed from his fathers devise: *John de Clarence* base son to *Thomas Duke of Clarence*, who valiantly recovered from the enemy the Corps of his Father slain at the battel of *Bavoy*, bare party per Cheveron Geules and Azure two Lyons adverse and Saliant Gardant *Or*, in the chief, and a *Floure-de-lis Or*, in base point: *John Beauford*, a base son of the house of *Somerset*, bare party per pale Argent and Azure a bend of *England* with a label of *France*, &c.

These Arms were for a long time born single, afterward two were quartered, then more marshalled together, to notify from what houses the bearers were descended by heirs general.

Quarter-
ing.

Quartering of Coats began first (as far as I have observed) in *Spain*, in the Arms of *Castile* and *Leon*, when those two kingdoms were conjoynd; which our King *Edward* the third next imitated when he quartered *France* and *England*, (for I omit his mother Queen *Isabel* who joyned in her seal *England*, *France*, *Navarre*, and *Champaine*.) He in this first quartering varied, sometime placing *France*, sometime *England* in the first quarter; whether to please either nation, I know not. But at the last he resolved to place *France* first; whether as more honourable, or of which he held great and rich territories

ries let others determine. All Kings hitherto succeeding, have continued the same. Yea and when King *Charles* the sixth of *France* changed the *femée Flour-de-lys*, into three, our King *Henry* the fifth did the like, and so it continueth.

The first of the nobility that quartered another Coat was *Hastings* Earl of *Pembroke*, who quartered his own coat with that of *Valence* of the house of *Lusignian*, in whose right he had that Earldome: And shortly after *Matila*, sister and heir to *Anthony* Lord *Lucy*, gave a great part of her lands to the heir male of the Lord *Percy*, her second husband, conditionally, that her Arms, being three *Lucyes* and *Geules*, should be quartered always with *Percyes* *Lyon Azure*, rampant *Or*; and hereupon was a fine leavied in the time of King *Richard* the second. After these times every gentleman began to quarter the coat of the chief heir with whom his progenitour had matched, and often preferred that in the first place, if she were honourable. But after that divers were marshalled together for the honour of Queen *Elizabeth* wife to King *Edward* the fourth (who first of all our Kings since the Conquest married his subject,) so many in imitation did the like, which so increased, that now of late some have packed fifty in one shield. And this is to shew their right. For it was objected against *Richard* Duke of *York*, when he claimed the Crown as heir to *Lionel* Duke of *Clarence*, that he did not bear the said Dukes

Esf. 22 R.
2. n. 38.

Rot. Par-
lam. 39
Henr. 6.

Arms: But he answered thereunto, that he might lawfully have done it, but forbore it for a time; as he did for making his claim to the Crown.

Augmen-
tation.

For Augmentations, some were of meer grace, some of merit. *Richard* the second choosing *Saint Edward* the Confessor to be his Patron, empaled his Coat with the Arms of *England*, and of his meer grace granted to *Thomas Duke of Surrey* to empale likewise the same *Saint Edward's* Arms in a Border Ermine with his own; and to *Thomas Mowbray Duke of Norfolk* the same holy Kings Arms intirely. Notwithstanding *Henry Howard*, Earl of *Surry* lineally descended from him, was attainted, among other pretences, for so bearing the same. The said King *Richard* also granted* to his Favorite *Robert Vere*, Earl of *Oxford*, and Duke of *Ireland*, that he should bear during his life Azure 3. Crowns Or within a border Argent. In like manner and respect, to omit many; King *Henry* the eighth granted to the family of *Manours*, now Earls of *Rutland*, the Flowr-de-Lys, and Lyons, which he beareth in chief, for that they descended from a sister of King *Edward* the fourth. He honoured his second wife, Queen *Anne Bolen* with three Coats; his third wife, Queen *Jane*, with one; *Katherine Howard*, his fifth wife, with two; his last wife, *Katherine Par*, with one, by way of Augmentation.

Pat. 9 Ric.
2.

* Pat. 9
R. 2. p. 1.
m. 1.

* Pat. 5
H. 8. p. 2.
m. 18.

For merit he granted* to *Thomas Howard*, Duke of *Norfolk*, and his posterity, for his

his victory at *Flodden* field , wherein King *James* the Fourth of *Scotland* was slain , a demy Lion Geules , pierced through the mouth with an arrow , within a double treasure floured of the same , in the midst of the bend of the *Howards* Arms. And about the same time he rewarded Sir *John Clerk* , of *Buckinghamshire* , who did take the Duke of *Longvile* at the battle of *Spurs* , with a Canton Azure , therein a demy Ram salient Argent , two Flowers-de-lys , Or in chief ; over all a baston trunked in the finister point of his own Arms (as appeareth upon his Monument at *Tame* in *Oxfordshire*) for that no *Christian* may bear entirely the Arms of a *Christian* , whom he taketh in war. In like manner *Ferdinand* , King of *Spain* , honoured Sir *Henry Guilford* with a Canton of *Granado* ; and *Charles* the Fifth , *Peter Read* of *Grimingham* , with a Canton of *Barbary* for his service at *Tunis*.

An *Inschocheon* of Arms may have place amongst augmentations , which is the Arms of a Wife being an Heir general , inserted in the center or middle of her Husbands Coats after he hath issue by her , to manifest the apparent right of her Inheritance , transmissible to his and her Issue. Otherwise if she be not Heir , he may but only empale it with his own. *Inschocheon.*

Crests being the Ornaments set on the eminent top of the Helm , and called *Tymbres* by the *French* , I know not why , were used anciently to terrifie the enemy , and there-

fore were strange devises or figures of terrible shapes, as that monstrous horrible *Chimera*, out-breathing flames upon *Turnus* Helm in *Virgil*.

————— *Galea alta Chimeram*
Sustinet Atneos efflantem naribus ignes.

Livius.

Of which sort many might be remembered, but when as *Papirius* said of the *Samnites* Crests, when he encouraged his Souldiers against them, *Cristæ vulnera non faciunt*: milder were used, as the *Corvus* or Raven by the Family of *Corvinus*, for that while he fought against his Enemy, a Raven perched upon his Helm, and so seconded him with his bec; and fluttering wings, that he gained the victory; whereupon he assumed both his surname, and his Crest, as *Silius Italicus* thus remembreth:

————— *Nomenque superbum*
Corvinus, Phæbea sedet cui casside fulva,
Ostentans ales proavite insignia pugne.

And by this Verse of the same Poet.

Casside cornigera dependens insula.

Insula.

We learn that horns were in use upon Helms for Crests, and that a Riband depended from the Helm; as Mantles are painted now.

The first *Christians* used no other blazon in their shield than the name of Christ, and a cross for their Crest, whereupon *Prudentius*:

————— *Clypeo=*


—Clypeorum insignia Christus
 Scripserat, ardebat summis crux addita cristis.

Many years were these Crests arbitrary, taken up at every mans pleasure: after they began to be hereditary, and appropriated to Families, here in *England* first, as I have hitherto observed, about the time of King *Edward* the Second. Of what esteem Crests were in the time of King *Edward* the Third may appear by Record in the 13. year of his reign, when the said King gave an Eagle which he himself had formerly born for a Crest to *William Montacute* Earl of *Salisbury*, he also gave to him the Mannours of *Woodton*, *Frome*, *Whitfield*, *Mershrwood*, *Worth* and *Pole* (which came to his hand by the forfeiture of *John Matravers*) to the maintenance thereof. And the said Earl regranted the said Crest to *Lionel* the Kings Son, and his Godson with much honour. What careful consideration was then of Crests may also appear by Record among the Patents * 17. of King *Richard* the Second, who granted, that whereas *Thomas Mowbray* Earl Marshal, and *Nottingham* might lawfully bear a Leopard Or, with a Labell Argent about his neck, which might lawfully appertain to the King's Son and Heir, that he should in place of that Labell bear a Crown Argent. More might be hereunto added of Helms, Crests, Mantles, and Supporters: but for them and such like I leave the reader

* Pat. 17
 R. 2. p. 1.
 m. 2.

reader to *Edmond Bolton*, who learnedly and judiciously hath discovered the first Elements of Armory, to *Gerrard Leigh*, *John Ferne*, *John Guillim Portismouth*, Pursivants of Arms, who have diligently laboured therein, and to others that have written, or will write hereafter in this Argument, lest I should seem to glean from the one, or prevent the other.

Grave



Grave Speeches and witty Apothegms of worthy Personages of this Realm in former times.

TWenty years since, while *J. Bishop* (whose memory for his Learning is dear to me) and my self turned over all our Historians we could then find, for divers ends, we began to note apart the Apothegms or Speeches (call them what ye will) of our Nation, which since that time I have so far increased, as our Countrey-writers (spare in this point) have afforded; and here do offer them unto you. Albeit I do know they will lie open to the censure of the youth of our time, who for the most part, are so over-gulled with self-liking, that they are more than giddy in admiring themselves, and carping at whatsoever hath been done or said heretofore. Nevertheless, I hope that all are not of one humour, and doubt not, but that there is diversity of tastes, as was among *Horace's* guests; so that which seemeth unfavory to one, may seem dainty to another, and the most witless speech that shall be set down, will seem witty to some.

Cicero. de
Nat. Deo-
rum lib. 2.
Plutarch.
in Alexan-
dro.

some. We know that whereas *Dianaes* Temple at *Ephesus* was burned that night that *Alexander* the Great was born; one said, *It was no marvel, for she was then absent, as mother Midwife, at so great a child-birth.* *Tully* doth commend this for a witty conceit, and *Plutarch* condemneth it as a witless jest. The like is to be looked for in these; which nevertheless, whatsoever they are in themselves, or in other mens judgments, I commend them to such indifferent, courteous, modest Readers, as do not think basely of the former Ages, their Country, and Countrymen; leaving the other to gather the pregnant *Apothegms* of our time, which I know will find far more favour. And that I may set them in order of time, I will begin with the ancient *Britain* Prince, called by the *Romans* *Caratacus* (happily in his own tongue *Caradoc*) who flourished in the parts now called *Wales*, about the sixtieth year after the birth of *Christ*.

C*Aratacus* a *Britain*, who nine years withstood the *Roman* puissance, was at length vanquished, and in triumphant manner with his Wife, Daughters, and Brethren, presented to *Claudius* the Emperour in the view of the whole City of *Rome*; But he nothing appaled with this adversity, delivered this Speech; *Had my moderation and carriage in prosperity, been answerable to my Nobility and Estate, I might have come hither rather*

Tacitus.

ther a friend than a captive; neither would you have disdained to have entred amity with me being nobly descended, and sovereign over many people. My present state, as it is reproachful to me, so it is honourable to you: I had horsemen, munition and money, what marvel is it, if I were loth to lose them? If you will be sovereign over all, by consequence all must serve you: had I yielded at the first, neither my power, nor your glory had been renowned, and after my execution, oblivion had ensued: But if you save my life, I shall be for ever a president and proof of your clemency. This manly speech purchased pardon for him and his, and the Senate assembled adjudged the taking of this poor Prince of *Wales*, as glorious, as the conquering of *Siphax* King of *Numidia* by *P. Scipio*, or of *Perfes* King of *Macedonia* by *L. Paulus*.

When this *Caratacus* now enlarged was carried about to see the state and magnificence of *Rome*, *Why do you* (said he) *so greedily desire our poor Cottages, when as you have such stately and magnificent Palaces?*

[*Zonaras.*]

In the time of *Nero*, when the *Britains* could no longer bear the injustice wherewith the *Romans*, both here and elsewhere, grounded their greatness; *Bundica*, called by some *Boadicia*, Princess then of the parts of *Norfolk* and *Suffolk*, exceedingly injured by them, animated the *Britains* to shake off the *Roman* bondage, and concluded: *Let the Romans, which are no better than Hares*
and

and Foxes, understand that they make a wrong match with Wolves and Grey-hounds : And with that word, let an Hare out of her lap, as a fore-token of the Romans fearfulness, but the success of the battel proved otherwise. [Xiphilinus.]

Calgacus a warlike Britain commanding in the North part of this Isle, when he had encouraged his people with a long speech to withstand the Romans, ready to invade them, concluded emphatically with these words, *You are now come to the shock, think of your Ancestours, think of your Posterity* : for the Britains before the arrival of the Romans enjoyed happy liberty, and now were in danger of most heavy slavery.

Severus the Emperour, an absolute Lord of the most part of this Isle, when from mean estate he had ascended to the highest honour, was wont to say, *I have been all, and am never the better.*

When he lay sick of the Gout at York, and the souldiers had saluted his son there, by the name of *Augustus*, as then Sovereign : he got him up, caused the principal practisers of that fact to be brought before him, and when they prostrate craved pardon, he laying his hand upon his head, said ; *You shall understand that my head, and not my feet doth govern the Empire* : and shortly after ended his life in the City of York with these words ; *I found the State troublesome every where, and I leave it quiet even to the Britains ; and the Empire sure and firm to my Children, if they*
be

be good, but unsure and weak, if they be bad. A Prince he was, very industrious, of marvellous dispatch, and so inured in continual action, that at the last gasp he said, *And is there any thing for me to do now?*

While he ruled, the world was so loose that three thousand were indicted at Rome of adultery, at which time *Julia* the Empress blamed the Wife of *Argetocox* a Northern Britain Lady, that the *British* women did not according to womanhood carry themselves, in accompanying with men, (for then ten or twelve men had two or three Wives common among them.) But she not ignorant of the Roman incontinency, replied; *We accompany indeed with the best and bravest men openly, but most vile and base companions do use you secretly.* [*Xiphilinus.*]

At York also dyed *Constantinus Chlorus* the Emperour, who being not able to furnish *Dioclesian* his Consort in the Empire, with such a mass of money, as he required at that instant, said, *He thought it better for the Common-wealth, that money would be in the hands of private men, than shut up in the Emperours coffers;* concurring with *Trajane*, who compared the treasure of the Prince unto the spleen, that the greater it groweth, the limbs are the lesser. [*Eusebius.*]

His son *Constantine*, invested in the Empire at York, (and a *Britain* born as all Writers consent, beside *Nicephorus* who lived not long since, and now *Lipsius* deceived by the false printed Copy of *Julius Firmicus*,) the first

first Emperour which advanced the faith of Christ ; followed the humility of Christ , for he used to call the common people , *His fellow-servants and brethren of the Church of God.*

When a flattering Priest (for in all Ages the Clerical will flatter , as well as the Laical) told him that his godliness and vertues justly deserved to have in this world the Empire of the world , and in the world to come , to reign with the Son of God : The humble Emperour cried , *Fie, fie, for shame , let me bear no more such unseemly speeches : but rather suppliantly pray unto my Almighty Maker , that in this life , and in the life to come , I may seem worthy to be his servant.*

When he sought by severe Edicts to abolish all Heathenish superstition , and laboured by godly Laws to establish the true Religion and Service ; yea , and uncessantly endeavoured to draw men unto the faith , perswading , reproving , praying , intreating in time , out of time , publickly and privately : he one day said merrily , yet truly , unto the Bishop that he had bidden to a banquet , *As ye be Bishops within the Church , so may I also seem to be a Bishop out of the Church.*

He dissuading one from covetousness , did with his lance draw out the length and breadth of a mans grave , saying ; *This is all that thou shalt have when thou art dead , if thou canst happily get so much.*

He made a Law that no Christian should be bondman to a Jew , and if that any Jew

did

did buy any *Christian* for his slave, he should be fined therefore, and the *Christian* enfranchised; adding this reason: *That it stood not with equity, that a Christian should be slave to the murderers of Christ.*

Ethelbert King of Kent, was hardly induced to embrace *Christian Religion* at the persuasion of *Augustine* sent to convert the *English Nation*: but at length, being persuaded and desirous to be baptized, said: *Let us come also to the King of Kings, and giver of Kingdoms: it may redound to our shame, that we which are first in authority, should come last to Christianity: But I do beseech that true King, that he would not respect the precedence in time, but devotion of mind.* [*Joscelinus*.]

When *Paulinus* brought unto *Edwin King of Northumberland* the glad tidings of the salvation of mankind by *Christ*, and preached the *Gospel* unto the King and his Nobility, zealously and eloquently, opening unto them the *Mysteries of our Faith* and *Precepts of Christian Religion*; one of the *Lords* thus spake unto the King, (but some now haply will smile at this Speech,) *We may aptly compare mans state unto this little Robbin-Red-breast, that is now in this cold weather here in the warm chamber chirping and singing merrily, and as long as she shall remain here, we shall see and understand how she doth: but anon when she shall be flown hence abroad into the wide world, and shall be forced to feel the bitter storms of hard Winter, we shall not know what shall become of her:*

So likewise we see how men fare as long as they live among us, but after they be dead, neither we nor our Religion have any knowledge what becomes of them: wherefore I do think it wisdom to give ear unto this man, who seemeth to shew us, not only what shall become of us, but also how we may obtain everlasting life hereafter. [Beda.]

When Rodoald King of the East Angles, being won with rewards, was shamefully minded to have delivered unto Edelfride the King of Northumberland, the innocent Prince Edwin, who had fled unto him to be saved from the bloody hands of Edelfride, who had unlawfully bereft him of his Kingdom: His Wife turned his intent, by telling him, that *It stood not with the high and sacred state of a King to buy and sell the bodies of men, as it were a petty chapman: or that which is more dishonourable, slave-like to sell away his faith, a thing which he ought to hold more precious than all the gold and gems of the whole world, yea, and his own life. [Beda.]*

Ina King of West Saxons, had three Daughters, of whom upon a time he demanded whether they did love him, and so would do during their lives, above all others; the two elder sware deeply they would, the youngest, but the wisest, told her Father, without flattery: *That albeit she did love, honour and reverence him, and so would whilst she lived, as much as nature and daughterly duty at the uttermost could expect: Yet she did think that one day it would come to pass, that she should*
affect

affec̄t another more fervently, meaning her Husband, when she was married: Who being made one flesh with her, as God by commandement had told, and nature had taught her, she was to cleave fast to, forsaking Father and Mother, kisse and kin. [Anonymus.] One referreth this to the Daughters of King Leir.

Imperious was that Speech of *Theodore* the Grecian, Archbishop of *Canterbury*, in depriving a poor *English* Bishop, *Although we can charge you with nothing, yet that we will, we will*: like to that; *Sic volo, sic jubeo, stat pro ratione voluntas*: But humble was the *English* Bishops reply: *Paul* appealed from the *Jews* to *Cesar*, and *I* from you to *Christ*. [*Vita S. Wilfredi.*]

The Reverend *Bede*, whom we may more easily admire, than sufficiently praise for his profound Learning in a most barbarous Age, when he was in the pangs of death, said to the standers by; *I have so lived among you, that I am not ashamed of my life; neither fear I to die, because I have a most gracious Redeemer*. He yielded up his life with his prayer for the Church; *O King of glory, Lord of Hosts which hast triumphantly ascended into Heaven, leave us not fatherless, but send the promised spirit of thy truth amongst us*. Some write that he went to *Rome*, and interpreted there *S. P. Q. R.* in derision of the *Goths* swarming to *Rome*, *Stultus Populus querit Romam*: and that in his return he died at *Genoa*, where they shew his Tomb: But certain it is that he was sent for to *Rome*, by

Sergius the Pope ; and more certain that he dyed at *Weremouth* , and from thence was translated to *Durham* . And that I may incidently note that which I have heard : Not many years since a *French* Bishop returning out of *Scotland* , coming to the Church of *Durham* , and brought to the shrine of *Saint Cuthbert* , kneeled down , and after his devotions , offered a Bauby , saying ; *Sanctæ Cuthberte , si sanctus sis , ora pro me :* But afterward , being brought unto the Tomb of *Beda* , saying likewise his Orisons , offered there a *French* Crown , with this alteration , *Sanctæ Beda , quia sanctus es , ora pro me .*

Johannes Erigena surnamed *Scotus* , a man renowned for Learning , sitting at the Table , in respect of his Learning with *Charles* the Bauld , Emperour and King of *France* , behaved himself as a slovenly Scholar , nothing courtly ; whereupon the Emperour asked him merrily , *Quid interest inter Scotum & Sotum* ; What is the difference between a *Scot* and a *Sot* ? He merrily , but yet malapertly answered , *Mensa* , The Table ; as though the Emperour were the *Sot* , and he the *Scot* . [*Rog. Hovedenus .*]

And another time the Emperour did set down unto him a dish with two fair great fishes , and one little one , willing him to be carver unto two other Scholars that sat beneath him : Then Master *John* , who was but a little man , layed the two great fishes upon his own trencher , and set down the one

one little fish unto the other two Scholars, who were big men. Which when the Emperour saw, he smiling said; *In faith, Master John, you are no indifferent divider: Yes, if it like your Highness, very indifferent;* (said he) *for here* (pointing to himself and the two great fishes) *be two great ones, and a little one, and so yonder* (reaching his hand towards the Scholars) *are two big ones, and a little one. Idem.*

Winefridus born at *Kirton* in *Devonshire*, after surnamed *Boniface*, who converted *Freeland* to *Christianity*, was wont to say, *In old time they were golden Prelats, and wooden Chalice, but in his time wooden Prelats, and golden Chalice.* [*Beatus Rhenanus lib. 2. rerum Germanicarum.*]

Ethelwold the Bishop of *Winchester*, in the time of King *Edgar*, in a great Famine sold away all the sacred gold and silver vessels of all his Church, to relieve the hunger-starved poor people, saying, *That there was no reason that the senseless Temples of God should abound in Riches, and living Temples of the Holy Ghost starve for hunger.* *A good saying*

When as *Kinnad* King of *Scots*, a vassal to King *Eadgar* of *England*, had said at his Table, *That it stood not with the honour of the Princes of this Isle to be subject to that Dandiprat Eadgar*, who was indeed but of small stature, yet full of courage: He understanding thereof, withdrew *Kinnad* privately into a wood, as though he had to confer with him

of some important secret; where he offered him the choice of two swords prepared for that purpose, with these words, *Now we are alone; you may try your manhood, now may it appear who should be subject to the other: retire not one foot back: It standeth not with the honour of Princes to brave it at the Table, and not to dare it in the field.* But Kinnad hereat dismayed, desired pardon by excuse, and obtained it. [*Malmesburiensis pag. 33.*]

The same King Eadgar, having brought into his subjection the aforesaid Kinnad King of Scots, Malcolm King of Cumberland, Mac-cuis the Arch-pirate Lord of the Isles, with Dufnall, Griffith, Howell, Jacob, Judethill Princes of Wales, was rowed by them in triumphant manner in his Barge upon the River of Dee at Chester, at which time it is reported he said; *Then may my Successours the Kings of England glory, when they shall do the like.* [*Marianus Scotus Anno 973.*]

When Hinguar of Denmark came so suddenly upon Edmund the King of the East-Angles that he was forced to seek his safety by flight, he happened unhappily on a Troup of Danes, who fell to examining of him, whether he knew where the King of the East-Angles was, whom Edmund thus answered; *Even now when I was in the Palace, he was there, and when I went from thence, he departed thence, and whether he shall escape your hands or no, only God knoweth.* But so soon as they once heard him name God, the godless Infidels pitifully martyred

tyred him, [*Vita Sancti Edmundi.*]

When *Brithwold*, a Noble *Saxon* marching against the *Danes* encamped near *Maldon*, was invited by the Abbot of *Ely* to take his dinner with him, he refusing, answered; *He would not dine from his Companies, because he could not fight without his Companies.*

[*Liber Eliensis.*]

King *Canutus*, commonly called *Knute*, walking on the Sea-sands near to *Southampton*, was extolled by some of his flattering followers, and told that he was a King of Kings, the mightiest that reigned far and near; that both Sea and Land were at his command: But this speech did put the godly King in mind of the infinite power of God, by whom Kings have and enjoy their power, and thereupon he made this demonstration to reſel their flattery: He took off his cloak, and wrapping it round together, ſate down upon it near to the Sea, that then began to flow, ſaying, *Sea, I command thee that thou touch not my feet*: But he had not ſo ſoon ſpoken the word, but the ſurging wave daſhed him. He then riſing up, and going back, ſaid: *Ye ſee now my Lords, what good cauſe you have to call me a King, that am not able by my commandement to ſtay one wave: no mortal man doubtleſs is worthy of ſuch an high name, no man hath ſuch command, but one King which ruleth all. Let us honour him, let us call him King of all Kings, and Lord of all Nations: Let us not only confeſs, but alſo profeſs him to be Ruler of the*

Heavens, Sea, and Land. [Polydorus, and others.]

When *Edric* the extorter was deprived by King *Cnute* of the Government of *Mercia*; he impatient of the disgrace, told him he had deserved better, for that to pleasure him, he had first revolted from his Sovereign King *Edmund*, and also dispatched him. Whereat *Cnute* all appalled, answered; *And thou shalt die for thy desert, when as thou art a Traitor to God and me, in killing thy King, and my confederate Brother; His blood be upon thy head, which hast layed hands upon the Lords Anointed.* Some report that he said; *For his deserts he should be advanced above all the Nobility of England, which he immediately performed, advancing his head upon the Tower of London.* [Florilegus.]

King *Edward* the Confessour, one Afternoon lying in his bed with the Curtains drawn round about him, a poor pilfering Courtier came into his Chamber, where finding the King's Casket open, which *Hugoline* his Chamberlain had forgotten to shut, going forth to pay money in haste, he took out so much money as he could well carry, and went away. But insatiable desire brought him again, and so the third time, when the King who lay still all this while, and would not seem to see, began to speak to him, and bad him speedily be packing; *For he was well if he could see; for if Hugoline came and took him there, he were not only like to lose all that he had gotten, but also*

also stretch an halter. The fellow was no sooner gone, but *Hugoline* came in; and finding the Casket open, and much money taken away, was greatly moved: But the King willed him not to be grieved, For (said he) *he that hath it, had more need of it than we have.* This at that time was adjudged *Christian lenity*, but I think in our Age it will be accounted simplicity in the worst sence. [*Vita Sancti Edwardi.*]

This *Edward* hasted out of *Normandy*, whither his expelled Father King *Ethelred* had fled with him, with a great power to recover the Kingdom of *England* from the *Danes*, near unto whose forces he was encamped, ready to give them battle: But when his Captains promised him assured victory, and that they would not leave one *Dane* alive: *God forbid* (quoth *Edward*,) *that the Kingdom should be recovered for me, one man, by the death of so many thousand men: It is better that I do lead a private and unbloody life, than be a King by such butchery:* And therewithall brake up Camp, and retired into *Normandy*, where he stayed until God sent opportunity to obtain the Kingdom without blood. [*Paulus Æmilius.*]

Harold as he waited on the cup of the said King *Edward*, chanced to stumble with one foot, that he almost kissed the ground, but with the other leg he recovered himself, and saved the wine, whereat his Father *Godwyn*, Earl of *Kent*, who then dined with the King, smiling said: *Now one brother*
did

did help another : At this word , although spoken proverbially, the Kings blood began to rise , thinking how shamefully they had murdered his Brother *Alfrede*, and angerly answered ; *And so might my Brother have been a help to me, if it had pleased you.* [*Vita S. Edwardi.*]

The same King *Edward* passing out of this life , commended his Wife to the Nobility, and said ; *That she had carried her self as his Wife abroad , but as his Sister or Daughter at home* : Afterward seeing such as were present weeping and lamenting for him, he said ; *If you loved me , you would forbear weeping and rejoyce , because I go to my Father , with whom I shall receive the joys promised to the faithful , not through my merits , but by the free mercy of my Saviour which sheweth mercy on whom he pleaseth.* [*Eilredus Rivalensis.*]

Sywarde the martial Earl of *Northumberland* , feeling in his sickness that he drew towards his end , arose out of his bed, and put on his Armour , saying , *That it became not a valiant man to die lying like a beast* : and so he gave up the Ghost standing : As valiantly both spoken and performed , as it was by *Vespasian*.

When the said *Syward* understood that his son, whom he had sent in service against the *Scottish* men, was slain, he demanded whether his wound were in the forepart or hinder part of his body, when it was answered, in the forepart, he replied: *I am right glad, neither wish any other death to me or mine.* [*Hen. Huntingdon.*]

In this Age when a Bishop living loosely,
was

was charged that his conversation was not according to the Apostles lives; he made a mock at it, and excused himself with this Verse, which was after taken up for a common excuse in that behalf:

Nunc aliud tempus, alii pro tempore mores. [Anonymus.]

When the fatal period of the *Saxon* Empire was now complete, and battels were marshalled between *William* Duke of *Normandy*, and *Harold* King of *England*, *Girthe Harolds* younger Brother, not holding it best to hazard the Kingdom of *England* at one cast, signified to the King, that the success of war was doubtful, that victory was swayed rather by fortune than by valour, that advised delay was most important in Martial affairs, and if so be, Brother (said he,) you have plighted your faith to the Duke, retire your self, for no force can serve against a mans own conscience, God will revenge the violation of an oath: You may reserve your self to give them a new encounter, which will be more to their terrour: As for me, if you will commit the charge to me, I will perform both the part of a kind Brother, and a courageous Leader. For being clear in conscience, I shall sell my life, or discomfit your enemy with more felicity.

But the King not liking his speech, answered: I will never turn my back with dishonour to the Norman, neither can I in any sort digest the reproach of a base mind. Well then, be

it so, (said some discontented of the company,) let him bear the brunt that hath given the occasion. [Anonymus.]

William Conquerour when he invaded this Island chanced at his arrival to be gravelled, and one of his feet stuck so fast in the sand, that he fell to the ground. Wherewithal one of his attendants caught him by the arm, and helped him up, saying: *Stand up my liege Lord, and be of good cheer, for now you have taken fast footing in England;* and then espying that he brought up sand and earth in his hand, added: *Yea and you have taken livery and seisin of the Countrey:* For you know that in delivering of livery and seisin, a piece of the earth is taken. (*Hist. Normanica.*)

A Wizard, (or a Wise man as they then called them,) had foretold *William* that he should safely arrive in *England* with his whole Army, without any impeachment of *Harold*: the which after it came to pass, the King sent for the Wizard to confer further with him. But when it was told him that he was drowned in that ship which only of all the whole fleet miscarried; The Conquerour said: *He would never make account of that science that profited more the ignorant than the skilful therein, for he could fore-see my good fortune, but not his own mishap.*

That morning that he was to joyn battel with *Harold*, his Armorer put on his back-piece

piece before, and his breast-plate behind, the which being espied by some that stood by, was taken among them for an ill token, and therefore advised him not to fight that day; to whom the Duke answered: *I force not of such fooleries, but if I have any skill in South-saying, (as in sooth I have none,) it doth prognosticate that I shall change Copy from a Duke to a King.* [Idem.]

Magick, in the time of *Nero*, was discovered to be but a vanity, in the declining state of the Roman Empire accounted by the Gentiles a verity: in the time of *Hildebrand* (if we believe Authors,) so approved, that it was commonly practised: For as in the time of *Valens*, divers curious men (as hath been said) by the falling of a ring Magically prepared upon the letters $\Theta\text{E}\text{O}\Delta$, judged that one *Theodorus* should succeed in the Empire, when indeed *Theodosius* did. So when *Hildebrand* was Pope, by like curiosities it was found that *Odo* should succeed. Whereupon *Odo* Earl of *Kent*, and Bishop of *Bayeux*, brother to King *William* the Conquerour, devoured the Papacy in hope, sent money, his perswading messenger to *Rome*, purchased a palace there, and prepared thitherward; when King *William* for his presumption, and other his misdemeanours, stayed him, and committed him, saying: *Offensive fool-hardiness must be timely restrained.* [Liber Cado-*menfis.*]

When the same *Odo* who was both Bishop of *Bayeux* in *Normandy*, and Earl of *Kent*,
in

in former time had so disloyally carried himself against King *William* the Conquerour, that he complained of him to his Lords: *Lanfranc* Arch-bishop of *Canterbury*, advised the King to commit him. *But what say you* (quoth the King) *when as he is a Clergyman?* *You may not*, said he, *commit the Bishop of Bayeux, but you may well commit the Earl of Kent.* [*W. Malmsbur.*] Like unto this was that distinction of *Piramus*, Secretary to *Charles* the fifth in late years, when Pope *Julius* the second did combine with the French King, against the Emperour, of the Popes honesty, and *Julius's* dishonesty: saying, that the Pope was an honest man, but *Julius* a very Kn.

This King *William*, by reason of sickness kept his chamber a long time, whereat the French King scoffing, said: *The King of England lyeth long in child-bed.* Which when it was reported unto King *William*, he answered; *When I am Churched there shall be a thousand lights in France:* (alluding to the lights that women used to bear when they were Churched,) and that he performed within few days after, wasting the French frontiers with fire and sword.

The same King at the time of his death, said; *I appoint no Successour in the Kingdom of England, but I commend it to the eternal God, whose I am, and in whose hands all things are:* haply remembering that of the Monk before specified, pag. 5.

This King perceiving his own defects, in
some

some points, for want of learning, did exhort his children oftentimes to learning with this saying, *An unlearned Prince is a crowned Ass*: Which speech took so great impression in his son *Henry*, that he obtained by study and learning the surname of *Beauclarke*, or fine Scholar. [*Annales Ecclesie Cant. & Malmesburiensis.*]

William Rufus loved well to keep vacant Bishopricks and Abbies in his hands, saying; *Christs bread is sweet, dainty and most delicate for Kings.*

But although this King made most commonly, as it were, port sale of the Spiritual livings; yet when two Monks were at drop-vied *Bezantines* (the currant gold of that age) before him for an Abbey, he espied a third Monk of their company standing in a Corner, whom the King asked what he would give to be Abbot? *Not one farthing* (said he) *for I renounced the world and riches, that I might serve God more sincerely.* Then (said the King) *thou art most worthy to be made Abbot, and thou shalt have it.* [*Liber Cantuar.*]

When news was brought him, that the French King had besieged the City of *Constances* in *Normandy*, he posted with a few to the Sea-coast to take ship. But because the wind blew very strong from the South, the Sailers signified, that it was very dangerous for him to take Sea; but the King replied,

Hoise

Hoise up sails in God's name , for I have not heard of a King drowned by tempest : You shall see both wind and weather serviceable to us. Answerable to that of *Julius Caesar* , which inforced a poor Pilot in the like case to launch forth , and in the rage of the storm comforted him with saying, *Cæsarem & Cæsaris fortunam vehis*. And as couragiously was that of *Charles* the Fifth, who in the battle of *Tunis* when he was advised by the Marquess of *Guaſto* to retire his Person, when the great Ordnance began to play , said ; *Marquess, thou never heardst that an Emperour was slain with a great shot.*

I will here present you with another Speech (or call it what you will) of the same King *William Rufus* , out of the good and Historical Poet *Robert of Gloucester* , that you may compare a Princes pride in that Age , with our private pride, and that our first finest Poets may smile at the Verses of that time , as succeeding Ages , after some hundred years will haply smile at theirs :

As his Chamberlain him brought , as he rose on a day,

A morrow for to wear, a pair of hose of Say :
He asked what they costned , three shillings he seid,

Fie a Dibles, quoth the King, who sey so vile a deed ?

King to wear so vile a cloth, but it costned more,
Buy a pair for a marke, or thou shalt ha cory fore.
A worse pair enough, the other swith him brought,

And

And said they costned a marke, and unneth be
them so bought :

Aye bel-amy, quoth the King, these were well
bought,

In this manner serve me, other ne serve me not.

Hitherto also may be referred that of this
King *William*, who the morning before he
was slain with an arrow in hunting, told his
company he dreamed the last night before,
that an extreme cold wind passed through
his sides : whereupon some dissuaded him
to hunt that day ; but he resolved to the
contrary, answering, *They are no good Christi-
ans that regard dreams.* But he found the
dream too true, being shot through the side
by *Walter Tirell*. [*Fragmentum antiquæ historiæ
Franc. a P. Pitheo editum.*]

OF *Henry* the first I have read no memora-
ble speech, but what I have read I will
report. He was by common voice of the peo-
ple commended for his wisdom, eloquence,
and victories, dispraised for covetousness,
cruelty, and lechery : Of which he left
proof by his sixteen Bastards. But it seem-
eth that his justice was deemed by the com-
mon people to be cruelty, for the learned of
that age surnamed him the *Lyon of Justice*.
[*Huntingd. Polycraticon, Gemeticensis.*]

It was the custom of the Court in the time
of King *Henry* the first, that Books, Bills,
and

and Letters should be drawn, and signed for servitors in the Court, concerning their own matters, without fee. But at this time *Turstone* the Kings steward, or *Le Despencer*, as they then called him, from whom the family of the *L. Spencers* came, exhibited to the King a complaint, against *Adam* of *Yarmouth* Clerk of the Signet, for that he refused to sign without fee a Bill passed for him. The King first heard *Turstone*, commending the old custome at large, and charging the Clerk for exacting somewhat contrary thereunto, for passing his Book. Then the Clerk was heard, who briefly said, I received the Book, and sent unto your steward, desiring him only to bestow on me two spice Cakes, made for your own mouth, who returned answer, He would not, and thereupon I denied to seal his Book. The King greatly disliked the steward for returning that negative, and forthwith made *Adam* sit down upon the bench, with the seal and *Turstones* Book before him, but compelled the steward to put off his Cloak, to fetch two of the best spice Cakes for the Kings own mouth, to bring them in a fair white Napkin and with low courtesie to present them to *Adam* the Clerk; which being accordingly performed, the King commanded *Adam* to seal and deliver him his Book, and made them friends, adding this speech, *Officers of the Court must gratifie, and shew a cast of their office, not only one to another: but also to all strangers, whensoever need shall require.*

Castellos.

quire. [*Gualterus Mapes. De unguis Curialium.*]

There was allowed a pottle of wine for livery every night to be served up to King *Henry* the first's chamber, but because the King did seldom or never use to drink in the night, *Paine Fitz-John* his Chamberlain, and the Pages of the Chamber did carowse the wine among them. On a time it happened the King at midnight called for wine, but none was to be found: *Paine* and the Pages bestirred themselves in vain, seeking wine here and there. *Paine* was called in to the King, who asked him if there were not allowance for livery: he humbly answered, That there was a pottle allowed every night, but for that he never called for it (to say the truth in hope of Pardon) we drunk it up amongst us. Then (quoth the King) have you but one pottle every night; that is too short for me and you, from henceforth there shall be a whole gallon allowed, whereof the one pottle shall be for me, the other for you and yours. This I note, not for any gravity, but that the King in that age was commended herein both for bounty and clemency. [*Gaulterus Mapes.*]

Queen *Maud*, wife to King *Henry* the first of *England*, and daughter to *Malcolm Canmore* King of *Scotland*, was so devoutly religious, that she would go to Church bare-foot, and always exercise her self in works of charity, insomuch that when *David* her brother came out of *Scotland* to visit her,

he found her in her privy chamber with a towel about her middle, washing, wiping, and kissing poor peoples feet, which he disliking said, *Verily if the King your husband knew this, you should never kiss his lips.* She replied; *That the feet of the King of Heaven are to be preferred before the lips of a King in earth.* [Guil. Malmes. & Matth. Paris.]

Simon Dean of Lincoln, who for his Court-like carriage was called to Court, and became a favorite of this King Henry, was wont to say; *I am cast among Courtiers, as salt among quick Eeles, for that he salted, powdred, and made them stir with his salt and sharp quipping speeches.* But what saith the Authour, who reporteth this of him; *The salt lost his season by the moisture of the Eeles, and was cast out on the dunghil:* For he incurring hatred in Court, *was disgraced, committed, and at last banished.* [Henr. Huntingdon in Epistola.]

WHEN the Scots in the time of King Stephen, with a great army invaded England, the Northern people brought to the field the Earl of *Albemarle*, the only respected heir of those parts in his cradle, and placed him by the Standard, hoping thereby to animate the people: But *Ralph* Bishop of *Duresme* animated them more with this saying, *Assure your selves that this multitude, not trained by discipline, will be cumbersome*

some to it self in good success, and in distress easily discomforted. Which proved accordingly, for many Scottishmen left their carcasses in the field. [*Historiola de Standardo.*]

M And the Empress, daughter and heir of this King Henry the first, which stiled her self Lady of the Englishmen, would often say to her son King Henry the second; *Be hasty in nothing; Hawks are made more serviceable, when ye make fair shews of offering meat often, and yet withhold it the longer.* [*Gualterius Mapes.*] Other *Maximes* of her, *In arte Regnandi*, proceeding from a niggish old wife I wittingly omit as unbecomg a Prince.

Robert Earl of Gloucester, base son to King Henry the first, the only martial man of England in his age, used Stephen Beauchampe with all grace and countenance, as his only favourite and *privado*, to the great dislike of all his followers. Whereupon when he was distressed in a conflict, he called to some of his company for help, but one bitterly bade him, *Call now to your Stephen. Pardon me, pardon me,* replyeth the Earl, *In matters of venery I must use my Stephen, but in Martial affairs I relye wholly upon you.* [*Gaulter Mapes de Nugis Curialium.*]

HENRY the second caused his eldest Son Henry to be crowned King, and that day served him at the Table. Whereupon the Arch-bishop of York said unto the young King, *Your Majesty may rejoice, for there is never a Prince in the world that hath this day such a waiter at his Table as you have. Wonder you so much at that my Lord (said the young King) and doth my father think it an abasement for him being descended of royal blood only by his mother to serve me at the Table, that have both a King to my father, and a Queen to my mother?* Which proud speech when the unfortunate father heard, he rounded the Arch-bishop in the ear, and said; *I repent me, I repent me of nothing more than of untimely advancements.* [Anonymus.]

Wimund Bishop of the Isle of Man, in the time of King Stephen, a martial Prelate (as many were in that age) after he had with many an inrode annoyed the Scots: some English procured by them suddainly apprehended him, put out his eyes, and gelded him (as my Authour saith) for the Peace of the Kingdom, not for the Kingdom of Heaven. Who after retiring himself to the Abbey of Biland in York-shire, would often couragiously say, *Had I but a sparrows eye, my enemies should never carry it away scot-free.* [Nubrigensis.]

When King Henry the second was at *S. Davids* in *Wales*, and from the cliffs there in a clear day discovered the coast of *Ireland*, that most mighty Monarch of this Realm
said;

said ; *I with my ships am able to make a bridge thither, if it be no further* : which speech of his being related to *Murchard King of Lemster in Ireland* ; he demanded, if he added not to his speech (*with the grace of God* :) when it was answered, that he made no mention of God : Then said he more chearfully, *I fear him less which trusteth more to himself, than to the help of God.* [Giraldus Cambrensis.]

Owen of Keveliac Prince of Powis admitted to the table of King *Henry the second at Shrewsbury* ; the King the more to grace him reached him one of his own loaves, which he cutting in small pieces, and setting them as far off as he could reach, did eat very leisurely. When the King demanded what he meant thereby, he answered, *I do as you my Sovereign*, meaning that the King in like manner took the fruition of offices and spiritual preferments, as long as he might. [Giraldus.]

The same King *Henry* returning out of *Ireland*, arrived at *Saint David's in Wales*, where it was signified unto him, that the Conquerour of *Ireland* returning that way, should die upon a stone called *Lech-laver*, near the Church-yard : whereupon in a great presence he passed over it, and then reproving the Welsh Britain's credulity in *Merlin's Prophecies*, said ; *Now who will hereafter credit that liar Merlin ?* [Giraldus.]

Gilbert Foliot Bishop of London disliking *Thomas Becket Archbishop of Canterbury*, would say oftentimes, *Ad Zachæum non divertisset Dominus, nisi de sicomoro jam descendisset* :

That *Zacheus* had never entertained and lodged Christ, unless he had come down from the fig-tree: As though Christ could never like the lofty, until they would humiliate themselves, and come down. [*Anonymus Ms.*]

The same King would often say, *The whole world is little enough for a great Prince.* [*Girald in Distinct.*]

In the time of this *Henry* the second, the See of *Lincoln* was so long void, as a certain Convert of *Tame* prophesied, that there would be no more Bishops of *Lincoln*: But he proved a truthless Prophet, for *Geffrey* the Kings base son was preferred after sixteen years vacancy thereunto, but so fit a man, as one said of him, *That he was skilful in fleecing, but unskilful in feeding.* [*Vita Episcoporum Eboracensium.*]

This gallant base Bishop would in his protestations and paths always protest, *By my faith, and the King my father.* But *Walter Mapes* the Kings Chaplain told him, *You might do as well to remember sometimes your mothers honesty, as to mention so often your fathers royalty.* [*Mapes de Nugis Curialium.*]

This Bishop *Geffrey* in all his instruments passing from him, used the stile of *G. Archiepiscopus Eborum*; but in the circumference of his Seal, to notify his royal parentage, *Sigillum Galfredi filii Regis Anglorum*, as I observed in his Seals.

Savage a Gentleman, which among the first English had planted himself in Ulster in Ireland, advised his son for to build a Castle for his better defence against the Irish Enemy, who valiantly answered; *That he would not trust to a Castle of stones, but to his Castle of bones, Meaning his body.* [Marlebrigensis.]

Robert Blanchmains Earl of Leicester was wont to say, *Sovereign Princes are the true Types or resemblances of God's true Majesty, in which respect, saith mine Authour, Treason against the Princes Person was called Crimen Majestatis.* [Polycraticon.]

Pope Adrian the Fourth, an English man born, of the Family of Breakspear in Middlesex, a man commended for converting Norway to Christianity, before his Papacy, but noted in his Papacy, for using the Emperour Frederick the Second as his Page, in holding his stirrop, demanded of John of Sarisbury his Countreyman what opinion the World had of the Church of Rome, and of him: who answered; *The Church of Rome, which should be a Mother, is now a Stepmother, wherein sit both Scribes and Pharisees; and as for your self, when as you are a Father, why do you expect pensions from your Children? &c.* Adrian smiled, and after some excuses told him this Tale, which albeit it may seem long, and is not unlike that of Menenius Agrippa in the Roman History, yet give it the reading, and happily you may learn somewhat by it. *All the members*
of

of the body conspired against the stomach, as against the swallowing gulf of all their labours; for whereas the eyes beheld, the ears heard, the hands laboured, the feet travelled, the tongue spake, and all parts performed their functions, only the stomach lay idle and consumed all; Hereupon they joyntly agreed all to forbear their labours, and to pine away their lazy and publick enemy. One day passed over, the second followed very tedious, but the third day was so grievous to them all, that they called a common Council, The eyes waxed dim, the feet could not support the body, the arms waxed lazy, the tongue faltered, and could not lay open the matter; Therefore they all with one accord desired the advice of the Heart. Their reason laid open before them, that he against whom they had proclaimed wars, was the cause of all this their misery: For he as their common steward, when his allowances were withdrawn, of necessity withdrew theirs from them, as not receiving that he might allow. Therefore it were a far better course to supply him, than that the limbs should faint with hunger. So by the perswasion of Reason, the stomach was served, the limbs comforted, and peace re-established. Even so it fareth with the bodies of Commonwealths; for albeit the Princes gather much, yet not so much for themselves, as for others: So that if they want, they cannot supply the want of others; therefore do not repine at Princes herein, but respect the common good of the whole publick estate. [Idem.]

Oftentimes would he say, All his preferments

ments never added any one jot to his happiness or quietness. [Idem.]

He also (that I may omit other of his Speeches) would say , *The Lord hath dilated me by hammering me upon the anvil ; but I beseech him he would underlay his hand, to the unsupportable burthen which he hath laid upon me.* [Idem.]

WHEN it was signified unto King *Richard* the First, Son to the foresaid King *Henry* sitting at Supper in his Palace at *Westminster* (which we call the old Palace now) that the *French* King belieged his Town of *Vernoil* in *Normandy* ; he in greatness of courage protested in these words, *I will never turn my back until I have confronted the French* : For performance of which his Princely word, he caused the wall in his Palace at *Westminster* to be broken down directly towards the South , posted to the coast, and immediately into *Normandy*, where the very report of his suddain arrival, so terrified the *French*, that they raised the siege, and retired themselves. [Ypodigma.]

The same King *Richard* purposing an expedition into the holy Land, made money at all hands ; and among other things sold unto *Hugh Pudsey*, Bishop of *Durham*, the Earldom of *Northumberland* , merrily laughing when he invested him, and saying ; *Am not I cunning, and my Craft's-master, that can make a young Earl of an old Bishop?* But this Pre-
late

late was fit to be an Earl, for the world (as one of that Age said of him) *was not crucifixus to him, but infixus in him.* [Lib. Dunelm.]

One *Fulke* a French man, of great opinion for his Holiness, told this King *Richard* that he kept with him three Daughters, that would procure him the wrath of God, if he did not shortly rid himself of them. *Why Hypocrite* (quoth the King) *all the world knoweth that I never had child; Yea* (said *Fulke*) *you have, as I said, three; and their names are Pride, Covetousness, and Lechery. Is it so?* (said the King) *you shall see me presently bestow them: the Knights Templars shall have Pride; the white Monks Covetousness; and the Clergy Lechery; and there have you my three Daughters bestowed among you.*

When there was a fair opportunity offered unto this King *Richard*, and to *Hugh Duke of Burgundy* for the surprize of *Jerusalem*, they marched forward in two battels from *Acres*. The King of *England* led the first, the Duke of *Burgundy* the other; when they approached, the Duke of *Burgundy* envying the glory of the *English*, signified to the King of *England* that he would retire with his Company, because it should not be said, that the *English* had taken *Jerusalem*. While this Message was delivering, and the King grieving that so glorious an enterprize was so overthwarted by envy; one amongst the *English* Companies cried aloud to the King, and said, *Sir, Sir, come hither, and I will shew you Jerusalem.* But King *Richard* cast

cast his Coat of Arms before his face, and weeping uttered these words with a loud voyce; *Ab my Lord God, I beseech thee that I may not see thy holy City Jerusalem, when as I am not able to deliver it out of the hands of the enemies.* [*Jan Sire de Jonville* in the life of *Saint Lewes*, cap. 70.] This Authour also giveth this testimony of the said King in the eighth Chapter of the said Book: *This Prince was of such prowess, that he was more feared and redoubted amongst the Sarazens, than ever was any Prince Christian. Insomuch that when as their little Infants began to cry, their mother would say, to make them hold their peace; King Richard cometh, and will have you; and immediately the little children hearing him named, would forbear crying: and likewise the Turks and Sarazens, when their Horses at any time started, they would put spur to them, and say; What you jades, you think King Richard is here?*

When the same King *Richard* had fortunately taken in a skirmish, *Philip* the Martial Bishop of *Beavoys*, a deadly enemy of his, he cast him in Prison with bolts upon his heels, which being complained of unto the Pope, he wrote earnestly unto him, not to detain his dear Son, an Ecclesiastical person, and a Shepherd of the Lords, but to send him back unto his flock. Whereupon the King sent unto the Pope the Armour that he was taken in, and willed his Ambassadour to use the words of *Jacob's* Sons unto their Father, when they had sold away their Brother

ther *Joseph*, *Hanc invenimus, vide utrum tunica filii tui sit, an non; This we found; see whether it be the Coat of thy son, or no: Nay (quoth the Pope) it is not the Coat of my son, nor of my brother, but some Imp of Mars, and let him procure his delivery if he will, for I will be no mean for him.*

When the *French King* and *King Richard* the First began to parly of peace; his Brother *John*, who had falsly and unnaturally revolted unto the *French King*, fearing himself, came in of his own accord, and suppliantly besought *Richard* Brotherly to pardon his manifold offences, that he had unbrotherly committed against him; he rehearsed the straight League of brotherly piety, he recounted the many merits of his Brother; he bewailed with tears that hitherto he had been unmindful of them, as an unnatural and unthankful Person. Finally, that he doth live, and shall live; he doth acknowledge that he hath received it at his hands. The King being mollified with this humble submission, said: *God grant that I may as easily forget your offences, as you may remember wherein you have offended.*

IN the woful Wars with the Barons, when *King John* was viewing of the Castle of *Rocheſter* held against him by the *Earl of Arundel*; he was espied by a very good *Arquebailer*, who told the *Earl* thereof, and said, that he would soon dispatch the cruel
 Tyrant,

Tyrant, if he would but say the word; *God forbid, vile Varlet* (quoth the Earl) *that we should procure the death of the holy one of God.* What (said the Souldier) he would not spare you if he had you at the like advantage. *No matter for that,* (quoth the Earl) *God's good will be done, and he will dispose thereof, and not the King.* [Matth. Paris.]

When one about him shewed where a Noble man, that had rebelliously born arms against him, lay very honourably intombed, and advised the King to deface the Monument; he said, *No, no, but I would all the rest of mine enemies were as honourably buried.* [Idem.]

When divers *Greeks* came hither, and offered to prove that there were certain Errours in the Church of *England* at that time, he rejected them, saying, *I will not suffer our faith established to be called in question with doubtful disputations.* [Fragm. antiquum editum à P. Pitheo.]

Yet when the said King *John* saw a fat Buck haunched, he said profanely to the standers by, *See how fair and fat this Buck is, and yet he never heard Mass all his life long.* But this may be forged to his disgrace by the envious. [Matth. Paris.]

IN a solemn Conference between King *Henry* the Third of *England*, and Saint *Lewes* King of *France*, the only devout Kings of that Age, when the *French* King said, He had rather

rather hear Sermons, than hear Masses. Our King replied, which some will smile at now, (but according to the Learning of that time) That he had rather see his loving friend (meaning the real presence of Christ in the Sacrament) than to hear never so much good of him, by others in Sermons. This I note, because it was then thought facetious, which I doubt not but some will now condemn as superstitious. [*Guil. Rishanger.*]

Peckham that Optical Archbishop of *Canterbury*, who wrote *Perspectiva Communis*, when Pope *Gregory* the Tenth, who had created him Archbishop, commanded him to pay four thousand marks within four months, under pain of Excommunication; he that came unto the See then deeply indebted, said; *Behold, you have created me; and as a Creature doth desire to be perfected by his Creatour, so I do in my oppressions flie unto your Holiness to be recreated.* [*Archiep. Cantuar.*]

Sewal Archbishop of *York*, much aggrieved with some practices of the Pope's Collectors in *England*, took all patiently, and said; *I will not with Cham discover the nakedness of my Father, but cover and conceal it with Sem.* As *Constantine* the Great said, that he would cover the faults of Bishops and Fathers of the Church with his Imperial Robe. [*Matth. Paris.*]

Pope *Innocentius* the Fourth, when he offered the Kingdom of *Sicil* and *Naples*, to *Richard* Earl of *Cornewall* with many impossible conditions, *You might as well* (said the Earls Agent at *Rome*) *say to my Lord and*
Master,

Master, I sell or give you the Moon, climb up, catch it, and take it. [*Anonymus qui incipit, Rex Piciorum.*]

Alexander Successour to Innocentius sent unto the said Earl Richard to borrow a great mass of money; but the Earl answered, *I will not lend to my Superiour, upon whom I cannot distrain for the Debts.* This Richard is reported by the said Authour, to have had so great Treasure, that he was able to dispend for ten years an hundred marks a day, which according to the Standard of that time was no small sum. [*Idem.*]

In the Reign of King Henry, a Bishop of London stoutly withstood the Pope's Nuncio, that would have levied exactions of the Clergy: Whereupon the Nuncio complained unto the King, who shortly menaced the Bishop, and told him he would cause the Pope to pluck his Peacocks tail: but the Bishop boldly answered the King, that the Pope and he, being too strong for him, might bereave him of his Bishoprick by might, but never by right; and that although they took away his Mitre, yet they would leave him his Helmet: [*Lib. Cantuar.*]

Wicked rather than witty is that of a Dean, High Treasurer of England, that had demeaned himself so well in his Office, that when he died he made this wicked will; *I bequeath all my Goods and Possessions unto my Liege Lord the King, my Body to the Earth, and my Soul to the Devil.* [*Idem.*]

WHEN *Edward* the First heard of the death of his only Son, he took it grievously, as a Father, but patiently as a wise man. But when he understood shortly after of the departure of his Father King *Henry* the Third, he was wholly dejected and comfortless: whereat when *Charles* King of *Sicily*, with whom he then sojourned in his return from the Holy Land, greatly marvelled, He satisfied him with this, *God may send more Sons, but the death of a Father is irrecoverable.* [*Walsingham.*]

This is that King *Edward* the First, who as in lineaments of body he surpassed all his people, being like *Saul*, higher than any of them; so in prudence conjoynd with valour and industry he excelled all our Princes, giving thereby sure anchor-hold to the Government of this Realm, waving up and down before most uncertainly. Which he effected not so much by establishing good Laws, as by giving life unto his Laws, by due execution. And as my Authour saith, *Judices potissimum judicans quos constituit judices aliorum.* Who addeth also this of him; *Nemo in consiliis illo argutior, in eloquio torrentior, in periculis securior, in prosperis cautior, in adversis constantior.* [*Commendatio lamentabilis in transitu Regis Edw. primi.*]

Whereas the Kings of *England* before his time, used to wear their Crown upon all solemn Feast-dayes, he first omitted that custom, saying merrily; *That Crowns do rather*

rather oenerate, than honour Princes: [*Idem tractatus.*]

When a simple religious man seeing him meanly attired, wondring thereat, asked him why he being so potent a Prince, ware so simple a sute, he answered, *Father, Father, you know how God regardeth Garments, What can I do more in Royal Robes than in this my Gaborbine?* [*Idem.*]

When the Clergy pretending a discharge by a Canon, lately made at the Council held at *Lyonis* in *France*, would contribute nothing to the temporal necessities of King *Edward*, he said unto them in Parliament, *Seeing you do refuse to help me, I will also refuse to help you, &c. If you deny to pay tribute to me as unto your Prince, I will refuse to proteēt you as my Subjects; and therefore if you be spoyled, robbed, maimed, and murdered, seek for no succour nor defence of me or mine.*

The Pope sent an Injunction unto the same *Edward*, the which was delivered unto him in one of his Journeys against the Fautours of *John Baliol* King of *Scotland*; the tenour of it was, that he should surcease to disquiet the *Scots*, which were an exempt Nation, and properly appertaining to the *Roman* Chappel, wherefore the City of *Jerusalem* could not but defend her Citizens, and help them that did trust in the Lord, like *Mount Sion*. He had no sooner read it, but rapping out an Oath, said; *I will not hold my peace for Sion nor Jerusalem's rest, as long as there is breath in my body, but will prosecute my*

just right known unto all the Woold, and defend it to the death. [Tho. Walsingham.]

When *John Earl of Athol*, nobly descend-
ed, who had with other murdered *John Co-*
min, was apprehended by King *Edward the*
First, and some intreated for him: The
King answered, *The higher his calling is, the*
greater must his fall be; and as he is of high-
er Parentage, so he shall be the higher. hanged:
which accordingly was performed, for he
was hanged on a Gallows fifty foot high.
[*Florilegus.*]

When as in siege of the Castle of *Strivelin*
in *Scotland*, King *Edward the First*, by his
over-forwardness was often endangered, some
advised him to have more regard to his Per-
son, he answered them with that of *David* in
the Psalm, *A thousand shall fall at my side, and*
ten thousand at my right hand, but it shall not
come near me. [Florilegus.]

When the Learned Lawyers of the Realm
were consulted in a cause by him, and after
long consultation did not satisfie him, he
said, (as Kings impatient of delays may be
bold with their Lawyers,) *My Lawyers are long*
advising, and never advised. (Florilegus.) As
for other Speeches of his I wittingly and
willingly overpass.

Eleanor Wife to King *Edward the First*, a
most vertuous and wise Woman, when he
took his long and dangerous Voyage into the
Holy Land, would not be dissuaded to tar-
ry at home, but would needs accompany
him, saying; *Nothing must part them whom*
God

God hath joyned, and the way to Heaven is as near in the Holy Land, (if not nearer) as in England, or Spain.

This worthy Queen maketh me remember *Eubulus* a scoffing Comical Greek Poet, which curseth himself, if ever he opened his mouth against Women, inferring, albeit *Medea* were wicked; yet *Penelope* was peerless: if *Clytemnestra* were naught, yet *Alcestes* was passing good: if *Phædra* were damnable, yet there was another laudable. But here, saith he, I am at a stand; of good Women I find not one more; but of the wicked I remember thousands. Beshrew this scoffer, ye good Wives all, and let his curse fall upon him, for of your kind may many a million be found, yea, of your own Country; and that I may reserve other to a fitter place, I will shew unto you a rare example in this Queen of England, a most loving and kind Wife, out of *Rodericus Sanctius*, not mentioned by our Historians.

When King *Edward* the First was in the Holy Land, he was stabbed with a poysoned Dagger by a *Sarazen*, and through the rancor of the poyson, the wound was judged incurable by his Physicians. This good Queen *Eleanor* his Wife, who had accompanied him in that journey, endangering her own life, in loving affection saved his life, and eternized her own honour. For she dayly and nightly sucked out the rank poyson, which love made sweet to her, and thereby effected that which no Art durst at-

tempt to his safety, her joy, and the comfort of all *England*. So that well worthy was she to be remembered by those Crosses as Monuments, which instead of Statues were erected by her Husband to her honour at *Lincoln, Grantham, Stanford, Geddington, Northampton, Stony-Stratford, Dunstable, Saint Albanes, Waltham*, and that of *Westminster*, called *Charing-Cross*, all adorned with the Arms of *Castile, Leon*, and the County of *Pontieu*, which by her right was annexed to the Crown of *England*.

Robert Winchelsey the Archbishop of *Canterbury* was banished by King *Edward* the First, but afterward restored again by him, and all the Rents that had been sequestred during his absence, repayed him: whereby he became the richest Archbishop that had been in that seat before him: Wherefore, often recording his troubles, he would say; *Adversity never hurteth, where no iniquity overruleth.* [*Lib. Cantuar.*]

William de March Lord Treasurer unto King *Edward* the First, caused all the Treasure throughout all the Land, that was laid up in the Monasteries and Churches, to be at one instant violently taken away by Military men, saying, *It is better that money should be moving, and according to the name be currant, and go abroad to the use of the people, than resting in chests without fruit and occupation:* concurring in this last point with a *Maxime* of the *Usurers Hall*,

OF King *Edward* the Second, I find nothing memorable, but that which grief and great indignity wrested from him, when *Corney* and his rascal rabblements after his deposition, would needs shave him on the way, lest he should be known and rescued. They enforced him to sit down upon a molehill, and the Knave Barber insulting, told him that cold water taken out of the next ditch should serve for his trimming at that time. He answered, *Whether you will or no, there shall be warm water:* and therewithall, he shedding tears plentifully verified his words. [*Thom. de la More.*]

After the battle of *Poitiers*, *James Lord Audley* was brought to the Black Prince in a Litter most grievously wounded, for he had carried himself most valiantly that day. To whom the Prince with due commendations, gave for his good service four hundred marks of yearly revenues. The which he returning to his Tent, gave as frankly to his four Esquires, that attended him in the battle: whereof when the Prince was advertised, doubting that his gift was contemned, as too little for so great good service: The Lord *Audley* satisfied him with this answer; *I must do for them who deserved best of me. These my Esquires saved my life amidst the enemies. And God be thanked, I have sufficient Revenues left by my Ancestours to maintain me in your service.* Whereupon the Prince praising his prudence and liberality, con-

firmed his gift made to his Esquires, and assigned him moreover six hundred marks of like Land in England. [Fressard.]

William Wickham after Bi'hop of *Winchester*, came into the service, and also into the great favour of King *Edward* the Third, by being Overseer of his great Work at *Windsor*; whereas before he served as a poor Parish Priest. Wherefore he caused to be written in one of his windows, *This Work made Wickham*. Which being told unto the King, he was offended with *Wickham*, as though he had gone about to rob him of the glory of that Magnificent Work. But when *Wickham* told him that his meaning was, that that Work had been his making, and advancement, the King rested content and satisfied. [Vita Wiccami.]

When the said *William Wickham* (as it is commonly said) sued unto *Edward* the Third for the Bishoprick of *Winchester*, the King told him that he was unmeet for it, because he was unlearned; but he said, *In recompence thereof, I will make many learned men*. The which he performed indeed: For he founded New Colledge in *Oxford*, and another in *Winchester*; which Houses have afforded very many learned men both to the Church and to the Commonwealth.

When *Henry* of *Lancaster*, surnamed the Good Earl of *Darby*, had taken (1341.) *Bige-rac* in *Gascoigne*, he gave and granted to every Souldier, the House which every one should first seize upon, with all therein. A certain

tain souldier of his brake into a Mint-masters house, where he found so great a mass of monee, that he amazed therewith, as a prey greater than his desert and desire, signified the same unto the Earl, who with a liberal mind answered, *It is not for my state to play Boys play, to give and take; Take thou the money, if it were thrice as much.* [Walsingham.]

When news was brought unto King Richard the second, that his Uncles of York and Gloucester, the Earls of Arundel, Warwick, Darby and Nottingham, with other of that faction, who sought to reform the misorders of the King, or rather of his Counsellors, were assembled in a Wood near unto the Court; after he had asked other mens opinions, what was to be done in so weighty and doubtful a case; At length he merrily demanded of one Sir Hugh a Linne, who had been a good military man in his days, but was then somewhat disfraught of his wits, what he would advise him to do: *Issue out* (quoth Sir Hugh) *and let us set upon them, and slay them every mothers son; and by Gods eyes, when thou hast so done, thou hast killed all the faithful friends that thou hast in England.* [Anonymus.]

King Henry the fourth, a wise Prince, who full well knew the humour of the English, in his admonition to his son, at his death, said; *Of Englishmen, so long as they have*

have wealth and riches, so long shalt thou have obeysance; but when they be poor, they be al-ways ready to make insurrections at every motion.
[Hall.]

King Henry the fourth, during his sickness, caused his Crown to be set on his pillow, at his beds head, and suddenly his pain so fore troubled him, that he lay as though his vital spirits had been from him departed: Such Chamberlains as had the care and charge of his body, thinking him to be dead, covered his face with a linnen cloth. The Prince his son being thereof advertised, entred into the Chamber, and took away the Crown, and departed. The Father being suddenly revived out of his trance, quickly perceived that his Crown was taken away: and understanding that the Prince his Son had it, caused him to repair to his presence, requiring of him for what cause he had so misused himself. The Prince with a good audacity answered: *Sir, to mine and all mens judgments you seemed dead in this world; wherefore I, as your next and apparent heir, took that as mine own, not as yours. Well fair son* (said the King with a great sigh) *what right I had to it, and how I enjoyed it, God knoweth. Well* (quoth the Prince) *if you dye King, I will have the garland, and trust to keep it with the Sword against all mine enemies, as you have done.* [Hall.]

King

King Henry the fifth, when he prepared wars against France; The Dolphin of France sent him a present of Paris Balls, in derision; but he returned for answer, *That he would shortly resend him London Balls, which should shake Paris walls.* [*Anonymus Anglicè.*]

When King Henry the fifth had given that famous overthrow unto the French at *Agin-court*, he fell down upon his knees, and commanded his whole army to do the same; saying that verse in the Psalm, *Non nobis Domine, non nobis, sed nomini tuo da gloriam*: Not unto us (O Lord) not unto us, but unto thy name give the glory.

Henry the sixth did take all injuries, whereof he received plenty, so patiently, that he not only did not seek to revenge them; but gave God thanks that he did send them to punish his sins in this life, that he might escape punishment in the life to come. [*Vita Henrici Sexti.*] As the Emperour Frederick the third, when he heard of the death of a great Noble man of *Austria*, who lived ninety three years most wickedly in fleshly pleasures, and yet never once afflicted with grief or sickness, said; *This proveth that which Divines teach, that after death there is some place where we receive reward or punishment; when we see often in this World, neither the just rewarded, nor the wicked punished.*

The

The same King *Henry* having in Christmas a shew of young women, with their bare breasts laid out, presented before him, he immediately departed with these words, *Fie, fie for shame forsooth you be to blame.* [*Idem.*]

He receiving on a time a great blow by a wicked man, which compassed his death, he only said, *Forsooth, forsooth ye do foully to smite a King anointed.*

Not long before his death, being demanded why he had so long held the Crown of *England* unjustly, he replied, *My Father was King of England, quietly enjoying the Crown all his reign, and his father my grandsire was also King of England, and I even a child in cradle was proclaimed and crowned King without any interruption, and so held it for forty years, well-near, all the states doing homage unto me, as to my Ancestors. Therefore I say with King David, my lot is fallen in a fair ground, I have a goodly heritage : my help is from the Lord which saveth the upright in heart.* [*Idem.*]

Thomas Mountacute Earl of *Sarisbury*, when he besieged *Orleans*, and had so enforced it, that the inhabitants were willing to articulate, and to yield themselves to the Duke of *Burgundy*, then being in his company : he highly disdainig it, said in the English Proverb ; *I will not beat the bush, and another shall have the birds.* Which proverbial speech so offended the *Burgundian*, that it wholly alienated his mind from the English, to their great loss in all the French wars following. [*Aul. Æmil. l. 10.*]

John Lord Talbot first Earl of *Shrewsbury* of that Family, surpris'd on a sudden by the French Army at *Chastilion*, far from cowardly fear of death, and fatherly affected to his son the Lord *Lysle*, who would not forsake him in that danger, advis'd him to fly, saying; *My death in respect of my former exploits cannot be but honourable; and in respect of thy youth, neither can it be honourable for thee to dye, nor dishonourable to fly.* But this young Lord in height of courage, nothing degenerating from so worthy a Father, lost his lite with his father in the field, and with them a base son, and a son in law of the said Earl's. [*Paulus Æmilius Lib. 10. & Commentarii Pii P. P. 2. Lib. 6.*]

After this battel, when the flames of inward war began to flash out in *England*, the martial men of *England* were called home out of *France*, to maintain the factions here: at which time a French Captain scoffingly asked an Englishman, when they would return again into *France*. He answered feelingly, and upon a true ground: *when your sins shall be greater and more grievous in the sight of God, than ours are now.*

¶ Until this time, from the beginning of King *Edward* the first, which was about an hundred and sixty years, whosoever will with a marking eye consider the comportment of the English Nation, the concurrent of martial men, their Counsels, military discipline, designs, actions and exploits, not only out of our own Writers, but also foreign Historians, cannot
but

but acknowledge, that they were men of especial worth, and their prowefs both great and glorious. Why afterward it should decay, as all other professions, which even like plants have their times of beginning or in-rooting, their growing up, their flourishing, their maturity, and then their fading, were a disquisition for the learned. Whether it proceedeth from celestial influence, or those Angels which *Plato* makes, or the *Secundei* which *Tribemius* imagined to have the regiment of the World successively, or from the degenerating of numbers into summes, which I confess I understand not, being an ignorant in abstruse learning. Only I have read in *Paterculus*, that when either envy, or admiration hath given men an edge to ascend to the highest, and when they can ascend no higher, after a while they must naturally descend. Yet I relye upon that of *Ecclesiastes*, as I understand it. *Cuncta fecit bona in tempore suo Deus, & mundum tradidit disputationi eorū, ut non inueniat homo quod operatus est Deus ab initio usque ad finem.* But pardon me. I cannot tell how I have been by admiration of our Progenitours diverted from my purpose.

In the year of our Lord 1416. when fifteen hundred English, under the conduct of *Is Beaufort* Earl of *Dorset*, were encompassed between the Sea, and fifteen thousand French; The Earl of *Arminac* General of the French, sent to the Earl, advising him to yield himself: but he answered, *It is not the manner of the English to yield without blows, neither am I so heartlesse*

heartless that I will deliver my self into their Hands, whom God may deliver into mine. And accordingly God gave him the honour of the day, to the great confusion of the enemy. (*Walsingham in Ipodigmate.*)

WHEN *Elizabeth* the widow of *Sir John Gray* was a suiter unto *King Edward* the fourth (against whom her husband lost his life) for her joynture, the kind King became also a suiter to her for a nights lodging: but she wisely answered him, when he became importunate, *That as she did account her self too base to be his wife, so she did think her self too good to be his harlot.*

When love grew so hot in this *King Edward* the fourth, that he would needs marry the said *Elizabeth*, widdow of *sir John Grey*, to the great discontent of his Council, but especially of his mother; who alledging many reasons to the contrary, said that only her widowhood might be sufficient to restrain him, for that it was high disparagement to a King to be dishonoured with bigamy in his first marriage: the King merrily answered; *In that she is a widdow, and hath already children; by Gods blessed Lady I am a Batcheller, and have some too: and so each of us hath a proof that neither of us are like to be barren, and therefore Madam, I pray you be content, I trust in God she shall bring you forth a young Prince, that shall please you. And as for the bigamy, let the Bishop hardly lay it in my way when I come to take*

Orders: for I understand it is forbidden to a Priest, but I never wist it yet that it was forbidden to a Prince.

His hot love nevertheless was partable among three other of his Mistresses, of whom he was wont to say, *The one was the fairest; the other was the merriest; and the third the holiest, for she had wholly devoted her self to his Bed and her Bedes.*

When *Lewis* the eleventh (French King) entertained divers Counsellours of King *Edward* the fourth with large pensions to steed him in *England*, he sent *Peter Cleret* one of the Masters of his household, unto the Lord *Hastings* the Kings Chamberlain, to present him with two thousand crowns. Which when he had received, *Peter Cleret* did pray him, that for his discharge he should make him an acquittance: the Lord Chamberlain made a great difficulty thereat; then *Cleret* doth request him again that he would give unto him only a letter of three lines for his discharge to the King, signifying that he had received them: the Lord Chamberlain answered; *Sir, that which you say is very reasonable; but the gift comes from the good will of the King your master, and not at my request at all: If it please you that I shall have it, you shall put it within the pocket of my sleeve, and you shall have no other acquittance of me. For I will never it shall be said of me, that the Lord Chamberlain of the King of England hath been Pensioner to the King of France: Nor that my Acquittances shall be found in the Chamber of accounts in France.* The afore-said

said *Cleret* went away male-content, but left his money with him, and came to tell his message to his King, who was very angry with him. But thenceforth the Lord Chamberlain of *England* was more esteemed with the French, and always paid without acquittance. (*Philip de Commines.*)

King *Richard* the third, whose monstrous birth foreshewed his monstrous proceedings, (for he was born with all his teeth, and hair to his shoulders,) albeit he lived wickedly, yet made good Laws, and when divers shires of *England* offered him a benevolence, he refused it, saying, I know not in what sense; *I had rather have your hearts than your money.* (*Joannes Rossus. Warwicensis.*)

John Morton the Bishop of *Elie*, but afterward of *Canterbury*, being solicited by the Duke of *Buckingham* then alienated from *Richard* the third, to speak his mind frankly unto him, in matters of State: the Bishop answered him; *In good faith my Lord, I love not much to talk with Princes, as a thing not all out of Peril, although the words be without fault. Forasmuch as it shall not be taken as the party meant it, but as it pleaseth the Prince to construe it. And ever I think on Aesop's tale, that when the Lyon had proclaimed, that on pain of death, there should no horned bea't abide in that wood; one that had in his forehead a bunch of flesh, fled away a great pace. The Fox that saw him run so fast, asked him whither he made all*

that hast: he answered; In faith I neither wote nor reck, so I were once hence, because of this proclamation made of horned beasts. What fool (quoth the Fox) thou mayest well enough abide, the Lion meant not by thee, for it is no horn that is upon thy head: no marry [quoth he] that wote I well enough, but what and he call it an horn: where am I then? (Tho. More.)

Sir Thomas Rokesby being controll'd for first suffering himself to be served in Treen Cups, answered; These homely cups and dishes, pay truly for that they contain: I had rather drink out of treene, and pay gold and silver, than drink out of gold and silver, and make wooden payment.

WHEN Richard the third was slain at Bosworth, and with him John Howard Duke of Norfolk, King Henry the seventh demanded of Thomas Howard Earl of Surrey, the Dukes son and heir then taken Prisoner, how he durst bear Arms in the behalf of that tyrant Richard. He answered; He was my crowned King, and if the Parliamentary authority of England set the Crown upon a stock I will fight for that stock: And as I fought then for him, I will fight for you, when you are established by the said authority. And so he did for his son King Henry the eighth at Flodden field. [Anonymus.]

When Margaret the widow of Charles the Hardy Duke of Burgundy, and sister to King Edward the fourth, envying much the happy estate

estate and reign of King *Henry* the seventh, descended of the adverse family of *Lancaster*, had at sundry times suborned too rascals to counterfeit the persons of her two brothers sons, thereby to withdraw the hearts of his subjects, and raise uproars in his Realm; the King sent over unto *Philip* the Duke of *Burgundy* Doctor *Warham*, afterward Archbishop of *Canterbury*, to inform him of her treachery. This Doctor in the latter end of his Oration thus nipped the seditious Dutchess, *That within few years after she was past threescore years of age, she had brought forth two Monsters, Lambert and Peter, & not in the ninth and tenth months, as women naturally, but in the hundred and fourscore month, [for they were both about fifteen years of age when she brought them abroad, as it were out of her belly:] neither were they Crisomers, but such child-choppers, that as soon as ever they were born, they were able to wage war with a mighty King. [Tho. More.]*

The Earl of *Kildare* being charged before King *Henry* the seventh for burning the Metropolitan Church of *Cassiles* in *Ireland*, and many witnesses procured to avouch the truth of the Article against him, he suddenly confessed it to the great wondring and detestation of the Council. Then it was looked how he should justify that fact. By *Jesu* (quoth he) *I would never have done it, if it had not been told me that the Arch-bishop had been within it.* And because the Bishop was one of the busiest accusers present; merrily laughed the King at the plainness of the man, to see him alledge

that intent for excuse, which most of all did aggravate his fault.

When among many articles, exhibited by the Irish against that Earl of *Kildare*, the last was: Finally, *all Ireland cannot rule this Earl. Then* (quoth the King) *shall this Earl rule all Ireland*; and shortly after he made him Deputy thereof.

When one reproved King *Henry* the seventh for his slowness in making wars on those that wronged him; he answered, *If we Princes should take every occasion that is offered us, the World shall never be quiet, but wearied with continual wars.*

When a Gentleman, none of the wisest, told King *Henry* the seventh, that he found *Sir Richard Croftes*, who was made Banneret at the battel of *Stoke* to be a very wise man: The King answered, *He doubted not that, but marvelled much how a fool could know a wise man.*

It happened that there was fallen in communication of the story of *Joseph*, how his Master *Potiphers* wife, a great man with the King of *Egypt*, would have pulled him to her bed, and he fled away. Now *Master Maio* (He was the Kings Almoner) quoth King *Henry* the seventh, *You be a tall strong man on the one side, and a cunning Doctor on the other, what would you have done, if you had not been Joseph, but in Josephs stead? By my troth* (quoth he) *and it like your Grace, I cannot tell what I would have done, but I can tell you what I should have done. [Tho More.]*

The Lady Margaret Countess of Richmond, mother to King Henry the seventh, a most worthy Patroness of good Letters, would often say, *On the condition that Princes of Christendom would combine themselves, and march against the common enemy the Turk, she would most willingly attend them, and be their Lann-dress in the camp.*

There was a poor blind man in *Warwickshire*, that was accounted very cunning in prognosticating of weather. Upon a day *Empson* a great Lawyer, as he rode that way said in scorn of his cunning, I pray you tell me father, when doth the Sun change? The chafed old man that knew his corrupt conscience answered: when such a wicked lawyer as you goeth to Heaven.

Doctor *Collet*, the Dean of *Pauls*, said that if the Clergy were nought, the Laity were worse, for it could not otherwise be, but the lay-men must ever be one degree under the Clergy: for surely it can be no lye that our Saviour saith himself, who saith of the Clergy, that they be the salt of the Earth, and if the salt once appall, the World must needs wax unfavoury; and he saith that the Clergy be the light of the world; and then saith he, if the light be darkened, how dark will then the darknes be? that is to wit, all the World beside, whereof he calleth the Clergy only the light.

Cardinal *Wolsey*, his teeth watering at the rich Bishoprick of *Winchester* sent one unto Bishop *Fox* (who had advanced him to the Kings service) for to move him to resign the Bishop-

rick because extream age had made him blind : the which message and motion *Fox* did take in so ill part, that he willed the messenger to tell the Cardinal thus from him: That although old age bereaving me of sight, I know not white from black, yet I can discern truth from falshood, and right from wrong : yea, and that now I am blind, I have espied his malicious unthankfulness ; the which I could never before perceive when my eye-sight was at the best, and let my Lord Cardinal take heed, that his ambition and covetousness, bring him not into a worse blindness than I have, and make him fall before he fear.

At Sir *Thomas More* his first coming to the service of King *Henry* the eighth, the King gave him this godly lesson ; First look unto God, and then after unto me.

He would also wish (as I have heard of an ancient man of that age) that his Counsellours would commit simulation, dissimulation and partiality, to the Porters lodge, when they came to sit in Council.

The same King *Henry*, finding fault with the disagreement of Preachers ; would often say ; *some are too stiff in their old Mumpsimus, and other too busie and curious in their new Sumpsimus* ; haply borrowing these phrases from that which Master *Pace* his Secretary reporteth in his book *de fructu Doctrinae*, of an old Priest in that age, which always read in his Portals, *Mumpsimus Domine* for *Sumpsimus* : whereof when he was admonished, he said that he now had used *Mumpsimus* thirty years, and

and would not leave his old *Mumpsimus* for their new *Sumpsimus*.

A Noble man of this time, in contempt of learning said, that it was for Noble mens sons enough to wind their horn, and carry their Hawk fair, and to leave study and learning to the children of mean men. To whom the foresaid *Richard Pace* replied: *Then you and other Noble men must be content, that your children may wind their horns and keep their Hawks, while the children of mean men do manage matters of estate.* [R. P. de fructu doct.]

John Fisher, Bishop of *Rocheſter* when the King would have translated him from that poor Bishoprick to a better, he refused saying, *He would not forsake his poor little old wife, with whom he had so long lived.* Happily thinking of the fifteenth Canon of the *Nicene Council*, and that of the *Canonists*, *Matrimonium inter Episcopum, & Ecclesiam esse contractum, &c.*

There was a Noble man merrily conceited, and riotously given, that having lately sold a Mannor of an hundred tenements, came ruffling into the Court, in a new suit, saying; *Am not I a mighty man, that bear an hundred houses on my back?* Which Cardinal *Woolsey* hearing, said; *You might have better employed it in paying your debts.* Indeed my Lord (quoth he) you say well, for my Lord my father owed my master your father, three half-pence for a Calfs head, *bold*, here is two pence for it. As *Skelton* jested at the Cardinal, that he was descended of *Sanguilier*, he was cast out of a

Butchers stall, for his father was a Butcher of *Ipswich*.

When *Stephen Gardiner* was advanced unto the Bishoprick of *Winchester*, and sent over as Ambassadour into *France* with great pomp; he said unto an old acquaintance of his, that came to take his leave of him; *Now I am in my Gloria Patri: Yea* (said his friend) *and I hope, Et nunc & semper.* Or (replied the Bishop) *if it please the King my master, Sicut erat in principio, A poor Scholar of Cambridge again.*

When *Sir Thomas More* was Speaker of the Parliament, with his wisdom and eloquence, he so crossed a purpose of *Cardinal Wolfsey's*, that the Cardinal in a chafe sent for him to *White-hall*: where when he had danced attendance long, at length the Cardinal coming out, said in the presence of many; *Master More, I would you had been at Rome, when you were made Speaker of the Parliament-house.* He immediately replied: *And if it please your Grace, so would I, for then I should have seen a famous City, whereof I have heard much, and read much, but never saw it.* [*Vita Tho. Mori impressa.*]

The same Cardinal at a full Council table, when *Sir Tho. More* was first made privy Counsellor, moved that there might be a Lieutenant-General of the Realm, chosen for certain considerations; and the body of the Council inclined thereunto. *Sir Thomas More* opposed himself. Whereupon the Cardinal in a chafe said; *Are not you ashamed*

who

who are the meanest man here, to dissent from so many honourable and wise Personages: you prove your self a plain fool. Whereunto Master Moor forthwith answered; Thanks be to God that the King's Majesty hath but one fool in his right honourable Council. [Idem.]

When he was Lord Chancellour, he enjoined a Gentleman to pay a good round sum of money unto a poor Widow whom he had oppressed; and the Gentleman said: *Then I do hope your Lordship will give me a good long day to pay it. You shall have your request (said Sir Thomas) Munday next is St. Barnabas day, the longest day in all the year, pay her me then, or else you shall kiss the Fleet.*

When he had no lust to grow greatly upward in the world, neither would labour for office of authority, and over that, forsook a right worshipful Room when it was offered him; his Wife fell in hand with him, and asked him; What will you do, list you not to put forth your self as others do? Will you sit still by the fire, and make Goslings in the Ashes with a stick, as Children do? Would God I were a man, and you should quickly see what I would do. What? By God, go forward with the best; for as my Mother was wont to say, It is evermore better to rule than to be ruled, and therefore I warrant you, I would not be so foolish to be ruled, where I might rule. *By my truth Wife (quoth he) I dare say you say truth, for I never found you willing to be ruled yet.*

He

He used, when he was Lord Chancellour, upon every Sunday, when he was at home, to sit in the Quire in his Surplice, and sing the Service: and being one day espied in that attire by the Duke of *Norfolk*, The Duke began to chafe, crying, Fie, fie, my Lord, the Lord Chancellour of *England* a Parish Priest, and a paltry singing man! You dishonour the King, you dishonour the King. *No my Lord* (quoth Sir *Thomas*) *it is no shame for the King, if his servant serve his Sovereign and Saviour, who is the King of Kings.*

During the time of his Chancellourship of *England*, he used to send his Gentleman-Usher to his Wives Pew, after Divine Service was done, to tell her that he was gone: but the next Sunday after he gave up his Chancellourship of *England*, he came himself to her Pew, and used the usual words of his Gentleman-Usher, *Madam, my Lord is gone.*

His latter Wife was a Widdow, of whom *Erasmus* writeth, that he was wont to say, that she was, *nec bella, nec puella*: who as she was a good Huswife, so was she not voyd of the fault that often followeth that vertue, somewhat shrewd to her servants: Upon a time Sir *Thomas* found fault with her continual chiding, saying; If that nothing else would reclaim her, yet the consideration of the time (for it was Lent) should restrain her. *Tush, tush, my Lord* (said she) *look, here is one step to Heaven-ward*, shewing him a Friars girdle. *I fear me* (quoth Sir *Thomas Moor*) *this one step will not bring you up a step higher.*

One day when she came from shrift, she said merrily unto him, Be merry Sir *Thomas*, for this day was I well shriven, I thank God, and purpose now therefore to leave off my old shrewdness; *Yea*, (quoth he) *and to begin afresh.*

When he was sent Prisoner unto the Tower, and the Lieutenant, his old Friend, received him with a heavy cheer, he said; *Is this the entertainment and good countenance you give your Guests when they come to you? Why look man, here are twenty angel nobles (shewing him his purse) and when this is spent, turn me out at doors, as a bare gamester, and not able to pay for that he takes.* Hitherto may be referred his silent answer, when at his entring into the Tower, one of the Officers claimed for a Fee his upper Garment (meaning his Gown or his Cloak) he offered him his Cap.

Being asked after his condemnation, and before his execution, whether he had changed his minde, he said: *Yea, for I thought to have been shaven, but now seeing I shall die so shortly, I will let my beard grow.*

His Daughter *Roper* one day as she repaired unto him into the Tower, counselled him to recover the King's favour, and his own former liberty, by doing I know not what, the which she said one of the greatest States of this Realm, and a man learned too, and his tender Friend, said he might do, without scruple of conscience, as most of the Nobility of the Realm had done, not one sticking thereat,

thereat, save only himself, and one other man. This Speech of her he answered with a pleasant Tale. *At a Bartholomew Fair at London, there was an Escheator of the same City, that had arrested a Clothier that was outlawed, and had seized his Goods, which he had brought into the Fair, tolling him out of the Fair by a train. The man that was arrested was a Northern man, which by his Friends made the Escheator to be arrested within the Fair, upon an Action I wot not near what; and called a Court of Pipowders. Now had the Clothier, by friendship of the Officers, found the means to have all the Quest almost made of the Northern men, such as had their Booths standing in the Fair, who were no sooner departed from the Bar, and come into the House, but the Northern men were agreed, and in effect all the other, to cast our London Escheator. They thought they needed no more to prove that he did wrong, than even the name of his bare Office alone. But then was there amongst them, as the Devil would, an honest man of another Quarter called Company. And the fellow seemed but a silly soul, and sate still, and said nothing; they made no reckoning of him, but said, We be agreed now, come let us go and give up our Verdict. Then when the poor fellow saw that they made such hast, and his mind nothing gave him that way that theirs did (if that their minds gave them that way they said) he prayed them to tarry and talk up in the matter, and tell such reason therein, that he might think, as they did, and when*
they

they should so do, he would be glad to say with them; or else he said they must pardon him: For sith he had a soul of his own to keep, as they had, he must say as he thought for his soul, as they must for theirs. When they heard this they were half angry with him. What good fellow, (quoth one of the Northern men) where wannes thou? Be not we eleven here, and thou but one all alone, and all we agreed, whereto shouldst thou stick? What's thy name gud fellow? Masters (quoth he) my name is called Company. Company (quoth they) now by my troth good fellow, play then the gud companion, come thereon forth with us, and pass even for gud company. Would God good Masters (quoth the man again) that there lay no more weight thereon. But now, when we shall hence, and come before God, and that he shall send you unto Heaven for doing according unto your conscience, and me unto the Devil, for doing against mine, all passing at your request here for good company now. By God, Master Dickenson (that was one of the Northern mens names,) If I then shall say unto you all again; Masters, I went once with you for good company, which is the cause that I go now to Hell, play you the good fellows now again with me; as I went then for good company with you, so some of you go now for good company with me: would you go Master Dickenson? Nay, nay, by our Lady, nor ever a one of you all. And therefore must you pardon me for passing as you pass; for the passage of my poor soul passeth all good company.

In the like sence he used often to say, That
he

he would never pin his soul at another man's back, not even the best man that he knew that day living; for he knew not whither he might hap to carry it.

When one came to him, to signifie that he must prepare himself to die, for he could not live, he called for his Urinal, wherein when he had made water, he cast it, and viewed it (as Physicians use) at last he said soberly, *That he saw nothing in that water, but that he might live, if it pleased the King.*

When he was in prison, and his books and papers taken from him, he did shut his Chamber windows both day and night, saying; *When the wares are gone, and the tools taken away, we must shut up shop.*

When he went to death, a certain woman offered him a cup of wine, which he refusing; said; *Good woman, Christ in his passion drunk gall, and no wine.*

When he was to mount the Scaffold, he said to one of the Sheriffs men, *I pray thee help me up: as for coming down, I take no care.*

When the Hangman (according to his manner) desired him to pardon him his death, he answered, *I do forgive thee with all my heart: but one thing I will tell thee, thou wilt never have honesty in cutting off my head, my neck is so short.*

Now we have done with Sir *Thomas Moor* his own Apothegms which have come to my hands, I will transcribe out of his Works, a few Tales, or call them what you please.

“A poor man found a Priest over-familiar with his Wife, and because he spake it abroad, and could not prove it, his Priest sued him before the Bishop’s Official for Defamation, where the poor man in pain of cursing was commanded, that in the Parish Church he should upon the Sunday, at high Mass, stand up, and say, *Mouth thou liest*: Whereupon for fulfilling of his Penance, up was the poor soul set in a Pew, that the people might wonder at him, and hear what he said: and there all aloud (when he had rehearsed what he had reported by the Priest) then he set his hands on his mouth, and said, *Mouth thou liest*: And by and by thereupon, he set his hands upon both his eyes, and said; *But eyne* (quoth he) *by the Mass ye lie not awbit.*

“When Sir *Thomas Moor* had told one (whom he termeth in his Dialogue the Messenger) how he might yearly have seen a miracle done at the *Rhodes*, if he would have gone thither. So far, quoth the Messenger? Nay, I had rather have God’s blessing to believe that I see not, than to go so far for it. I am well apaid (said Sir *Thomas*) thereof, for if you had rather believe, than take the pain of a long Pilgrimage, you will never be so stiffe in any opinion, that

“ that you will put your self in jeopardy for
 “ pertinacy, and stubborn standing by your
 “ part. Nay, marry said the Messenger, I
 “ warrant you that I will never be so mad,
 “ to hold till it wax too hot, for I have such
 “ a fond fantasie of mine own, that I had ra-
 “ ther shiver and shake for cold in the Sum-
 “ mer, than be burned in the midst of
 “ Winter.

“ It happened that a young Priest very de-
 “ voutly in a Procession, bare a Candle before
 “ the Cross for lying with a Wench, and bare
 “ it light all the long way, wherein the peo-
 “ ple took such spiritual pleasure and inward
 “ solace, that they laughed apace. And one
 “ merry Merchant said unto the Priest’s that fol-
 “ lowed him, *Sic luceat lux vestra coram homi-*
 “ *nibus, Thus let your light shine before the peo-*
 “ *ple.* But a lewd Priest in latter time, being
 “ reprov’d of his loose life, and told that he
 “ and other of the Clergy ought to be the
 “ Lanterns of light, *How can we* (said the
 “ shameless Priest) *be Lanterns of Light, when*
 “ *as ye Lay men have all the horns?*

“ When a lusty gallant saw a Fryar going
 “ barefoot in a great Frost and Snow, he ask-
 “ ed him why he did take such pain. He
 “ answered, that it was very little pain, if a
 “ man would remember Hell: Yea Fryar
 “ (quoth the Gallant) but what and if there
 “ be no Hell? Then art thou a great fool:
 “ Yea Master (quoth the Fryar) but what if
 “ there be hell, then is your Mastership much
 “ more fool.

" A Fryar as he was preaching in the
 " Country, espied a poor Wife of the Parish
 " whispering with her Pew-fellow, and he
 " falling angry thereat, cryed out unto her
 " aloud, Hold thy babble I bid thee, thou
 " Wife in the red hood; which when the
 " Huswife heard, she waxed as angry, and
 " suddainly she started up, and cryed unto
 " the Fryar again, that all the Church rang
 " thereon; Marry Sir, I beshrew his heart
 " that babbleth most of us both, for I do
 " but whisper a word with my Neighbour
 " here, and thou hast babbled there a good
 " large hour.

" King *Ladislaus* used much this manner
 " among his servants, when one of them
 " praised any deed of his, or any condition
 " in him, if he perceived that they said no-
 " thing but the truth, he would let it pass by
 " uncontrolled. But when he saw that they
 " did set a gloss upon it for his praise, of their
 " own making beside; then would he short-
 " ly say unto them, I pray thee good fellow,
 " when thou sayest Grace, never bring in
 " *Gloria patri*, without a *Sicut erat*, Any act
 " that ever I did, if thou report it again to
 " mine honour, with a *Gloria patri*, never re-
 " port it but with a *Sicut erat*. That is to
 " wit, even as it was, and no otherwise, and
 " list not me up with lies, for I love it not.

" Fryar *Donalde* preached at *Paul's Cross*,
 " that our Lady was a Virgin, and yet at
 " her Pilgrimages, there was made many a
 " foul meeting. And loud cried out, Ye men

“ of London, gang on your selves with your
 “ Wives to *Wilsdon*, in the Devil’s name,
 “ or else keep them at home with you, with
 “ a sorrow.

“ Sir *John Moor* was wont to compare the
 “ choosing of a Wife unto a casual taking
 “ out, at all a very ventures, Eeles out of a
 “ bag, wherein were twenty Snakes for an
 “ Eele.

Sir *John Fineux*, sometime Chief Justice
 of the King’s Bench, was often heard to
 say: *Who so taketh from a Justice the order of*
his discretion, taketh surely from him more than
half his Office.

Wife was that saying of Doctour *Med-*
calf: *You young men do think us old men to be*
fools, but we old men do know that you young
men are fools.

Katherine, Wife to *Charles Branden*, Duke
 of *Suffolk*; when her Husband at a Feast,
 willed every Lady to take to sit by her him
 that she loved best, provided he were not her
 Husband, she took *Stephen Gardiner* Bishop of
Winchester, saying: *Seeing she might not have*
him whom she loved best, she would take him
whom she loved worst.

King *Edward* the Sixth, when three
 swords were delivered at his Coronation
 unto him, as King of *England*, *France*,
 and *Ireland*, said, There was yet another sword
 to be delivered unto him. Whereat when
 the Lords marvelled, he said: *I mean* (said
 he)

fellow that was servant to a rebellious Miller, whom he affirmed himself to be, until he came unto the Gallows, and then his denial would not be allowed: Afterward the matter being better known, Sir *Anthony* was told that he had executed the Man for the Master. *It is well enough* (quoth Sir *Anthony*) *he could never have done his Master better service, than have hanged for him.*

THESE following are taken out of the life of Cardinal *Poole* Archbishop of *Canterbury*, written by a Learned man, and Printed at *Venice*.

When one asked counsel of Cardinal *Poole*, what method and way was best to be taken, to understand the obscure places in Saint *Paul's* Epistles, he answered him, he thought the best and shortest way was, to read first the latter part of those Epistles, which do in-treat of *Christian* manners, and understand it, and express it in life and good manners, and then to go unto the first part, where the matters of Faith are subtilly and exactly handled, saying; *That God will give his spirit of understanding soonest unto those, that with all their whole hearts seek to serve him.*

He was wont to say, *That he and all other Bishops ought to consider that they were ordained, not only Judges over those of their Diocesses, but Father Judges.*

In communication when mention hapned

to be made of a certain Bishop, who was wont to blame the Bishops that lived at Rome, who neglected their charge, and yet he himself was resident at Rome. He (quoth Poole) doth like unto those that cannot abide the smell of Garlick; for if they have to do with them that have eaten Garlick, they eat some too themselves, that they may not perceive their stinking breaths.

Speech was heard of a young man that was learned indeed, but too bold, and ready to censure. Learning (quoth Poole) doth work almost that in young men, that Wine doth in the Fat; there it worketh, there it boyleth up, and swelleth. But as soon as it is purged, and put in the Vessel, having gathered his forces together, it is quiet and still.

When one very skilful in Astrology told him, that he had very exactly calculated his Nativity, and found that great matters were portended of him: Poole answered, Perhaps it may be as you affirm, but you must remember that I was born again by Baptism, and that day of Nativity wherein I was born again, doth eclipse the other before.

When one had said, that we must be so wholly busied in the study of the Scriptures, that no time should be left for other studies: and another man had added, that the studies of other Learning were to be used as waiting-maids, and Bond-women, What, do you not know (quoth Poole) that Agar was cast out of the doors, because she was a Bond-woman?

When Sadolet adhorted him unto the study

of Philosophy, giving to it the price above all other studies: Poole answered him, *While all the world was overwhelmed with the darkness of Paganism, it did excel all other Arts: but since that thick mist was chased away, by the bright beams of the preaching of Christ and his Apostles, and their Successours; the study of the sacred Scriptures and Divinity had gotten the palm and chief praise; adding, that Philosophy was now as Tenedos, of whom Virgil writes:*

—————*notissima fama*

*Insula, dives opum, Priami dum regna manebant;
Nunc tantum sinus & statio malefida carinis.*

A famous Isle of Riches, while Priamus Kingdom stood:

Now nothing but a baggage bay, and harbour nothing good.

He used friendly to admonish a certain Bishop, not to forsake his sheep, but rather leaving Rome to repair home and execute his Office. This Bishop upon a time came unto him, and told him that he was minded to go out of the City, for one Month, and to visit his sheep, and therefore he did desire that he might depart with his good leave and liking: Poole answered, *I shall take this comfort by your departure, that you shall be beaten the less.*

When Letters were shewed unto him very artificially penned, which one had sent unto a great man, to comfort him for the death of his

his Friends, and to that intent had used all the places of Rhetorick, he read them, and then said; *That he never in all his life had ever read Letters, that could bring greater comfort; for they were such, that no man that should read them, could be able to keep himself from laughing.*

Having heard a certain Preacher of great name, who arrogated much to himself, and did passingly please himself; he was asked what he thought of the man. *Poole answered; Well, but I would that he would first preach unto himself, and then afterward to others.*

When a Nobleman of Rome told him, that he did trust that he should come to his pleasant Gardens, which he had sumptuously made, yea thirty years after, and wondred at the beauty of them: *Poole answered, I hope I have not deserved so ill of you, that you should wish me so long a banishment from my heavenly Country.*

While he was in the Low Countries, and one day would have gone unto Charles the Emperour, but he could not be admitted to his Speech: but two dayes after the Bishop of Arras was sent unto him by the Emperour, to excuse his long stay, and desire him to come unto him: *Pool said, that he had strange hap, That whereas he spake dayly unto God for the Emperour, yet he was not admitted unto the Emperour to talk with him about a matter belonging to God.*

There was one that was very curious in

keeping of his beard, and it was reported that he bestowed every month two duckats upon the trimming of it. *If it be so (said Pool) his beard will shortly be more worth than his head.*

After the death of *Paulus Tertius* when many Cardinals came unto him, and told him, that if he liked of it, they would make him Pope: *He desired them to look well to it, that they were swayed by no passion of the mind, or did ought for favour, and good will, but refer all their cogitations wholly unto the honour of God, and the profit of his Church; the which only they all ought especially to have always before their eyes.*

When one of the Cardinals of the adverse Faction did one day charge him with ambition, and said that he did untimely and over-hastily seek the Popedom: He answered gravely, *That he thought not the burthen of that great Office to be so light, but that he was of the mind, that it was rather to be feared, than desired. As for them which understood not, and thought more basely of so great a place, he lamented their case, and was sorry for them.*

When the Cardinal *Farness*, and divers others of his Friends came unto him, at midnight, to make him Pope; by adoration, he repelled them saying; *He would not have so weighty a matter tumultuously and rashly done, but usually and orderly; that the night was no convenient time therefore, that God loved the light more than darkness, wherefore they should defer it until the next day, and that then, if it pleased God, it might very well be done.*

done. But this his pious modesty lost him the Papacy.

He used often to say, *Those which would be-take them unto the study of the holy Scriptures, (which was as though they would go into the inner and secret part of the Temple) must pass through a low and narrow door: For that no man can attain to the understanding of the Scriptures, that is proud and puffed up with the sharpness of his wit, or excellency of humane learning; but he that bringeth lowliness of mind, and contempt of himself, and yields his understanding (as the Apostle saith) captive unto faith.*

Of this also did he often admonish those that would study the sacred Scriptures, *That they should specially beware that they never went to the reading of them with this intent and mind, that they might dispute of them to shew their learning, and by that knowledge to get them honours and riches; for both purposes were very contrary to this kind of study. Whereunto ought to be adhibited, first fervent prayers, then a lowly mind, and finally an heart void of all ambition and greedy desire. Thus far of this good Cardinal.*

William, Marquess of Winchester being asked how he continued of the Council in the troublesome times of divers Princes; answered. *By being a Willow, and not an Oak.* He would also often say, that he found great ease in this: *That I never sought to rule the rost, and to be the direction of others, but always suffered my self to be swayed with the most and mightiest.*

mightiest. As another Courtier of former times said he had born off many court-florms in dangerous times, *By suffering injuries, and giving thanks for them.*

A lusty gallant that had wasted much of his patrimony, seeing Master *Dutton* a Gentleman in a Gown, not of the newest cut, told him that he had thought it had been his great grandfathers gown; *It is so,* (said Master *Dutton*) *and I have also my great-grandfathers lands, and so have not you.*

A reverend man my first teacher would often say in the midst of his mirth, *Sorrow is good for nothing save sin only.*

NOW we draw to an end, have a few sayings of merry M. *Heywood* the great Epigrammatist. When Queen *Mary* told this *Heywood*, that the Priests must forgo their wives: he merrily answered, *Your Grace must allow them Lemons then, for the Clergy cannot live without sawce.*

He being asked of the said Queen *Mary*, what wind blew him to the Court, answered her, *Two specially, the one to see your Majesty.* We thank you for that, said Queen *Mary*; But I pray you, what is the other? *That your Grace* (said he) *might see me.*

When one told him that *Pace* being a Master of Art, had disgraced himself with wearing a fools Coat, he answered, *It is less hurtful to the common-weal, when wise men go in fools Coats, than when fools go in wise mens gowns.*

When

When he saw one riding that bare a wanton behind him, he said; *In good faith Sir, I would say that your horse were over-loaden, if I did not perceive the gentlewoman you carry were very light.*

When a man of worship, whose Beer was better hopped than maulted, asked him at his table how he liked of his Beer, and whether it were well hopped; *Yes by the faith of my body (said he) it is very well hopped: but if it had hopped a little further, it had hopped into the water.*

When one said, that the number of Lawyers would marr the occupation; he answered, *No; for always the more Spaniels in the field, the more game.*

This usual speech of Sir Thomas More, both of himself and other Book-breeders, which is also extant in an Epistle of his, I have resolved to close up this part. *Book-makers are full wise folk, who pain and pine themselves away by writing, to subject themselves to the censure of such, which in Ordinaries and in Ale-benches will pill and pull them by their words, phrases and lines, as it were by the beards; when some of them are so pill'd themselves, as that they have not one hair of honesty; or to use his own words, Ne pilum boni hominis. But these he resembleth to those unmannerly guests, which when they have been well and kindly entertained, flinch away never giving thanks, but depraving and dispraising their courteous entertainment.*

Whereas proverbs are concise, witty and wise speeches, grounded upon long experience, containing for the most part good caueats, and therefore both profitable and delightful; I thought it not unfit to set down here Alphabetically some of the selectest, and most usual amongst us, as being worthy to have place amongst the wisest speeches,

CERTAIN



CERTAIN

*Proverbs, Poems or Poesies,
Epigrams, Rythms and E-
pitaphs of the English Na-
tion in former times, and
some of this present age.*

A.

A Bow long bent at last waxeth weak.
A high building a low foundation.
A broken sleeve holdeth the arm
back.

A Cat may look upon a King.

A Carrion Kyte will never be a good Hawk.

A close mouth catches no flyes.

As good lost as found.

A curr will bite before he bark.

A dog hath a day.

A friend will help at a dead list.

A dog will bark ere he bite.

Agree, for the Law is costly.

A fools

A fools bolt is soon shot.

A fool and his money is soon parted.

After meat mustard.

A friend is not so soon gotten as lost.

A friend in Court is worth a penny in purse.

A friend is never known till a man have need.

A good man can no more harm, than a sheep.

A good tale ill told, in the telling is marred.

A good Jack, maketh a good Gill.

A good neighbour, a good morrow.

A grunting horse and a groaning wife never
fails their Master.

Age and wedlock tames man and beast.

All is well that ends well.

A hard beginning hath a good ending.

A hard fought field where no man scapeth un-
kil'd.

A hasty man never wants woe.

A honey tongue a heart of gall.

All is not gold that glisters.

A leg of a lark is better than the body of a
kyte.

A little pot is soon hot.

A shrew profitable, may serve a man reasona-
ble.

As long liveth a merry man, as a sad.

As the old cock croweth, so the young fol-
loweth.

A long harvest of a little corn.

A low hedg is easily leaped over.

A man is not so soon healed as hurt.

A man far from his good, is nigh his harm.

A man may buy gold too dear,

A curst dog must be tied short.

A flye hath a spleen.

A man may love his house well though he ride not on the ridg.

A man will not lose a hog for a half penny-worth of tar.

A man will be a man though he hath but a hose on his head.

As welcome as water into a ship.

A muzled Cat was never good moufer.

A light burthen far heavy.

An old ape hath an old eye.

A proud mind and a beggars purse goeth together.

A rouling stone gathers no mofs.

A young Serving-man, an old beggar.

A word enough to the wife.

A young Saint, an old divel.

All is well that ends well.

A man may well bring a horse to the water, but he cannot make him drink without he will.

An ill weed grows apace.

An old Cat laps as much milk as a young.

A mouse in time may bite in two a cable.

A piece of a Kid is worth two of a cat.

A penniworth of ease is worth a penny in a mans purse.

A poor dog that is not worth the whistling.

As proud comes behind as goes before.

A proud horse that will not bear his own pro-vender.

A pound of care will not pay an ounce of debt.

A scald head is soon broken.

A false

- A false knave needs no broker.
 A scald horse is good enough for a scab'd
 Squire.
 A short horse is soon curried.
 A swine over-fat is cause of his own bane.
 A traveller may lye with authority.
 A wonder lasteth but nine days.
 After black clouds clear weather.
 After a storm comes a calm.
 All is fish that comes to net.
 After dinner sit a while, after supper walk a
 mile.
 All covet all lose.
 As fit as a pudding for a Friers mouth.
 All shall be well, and Jack shall have Gill.
 All is well that ends well.
 An ill cook cannot lick his own fingers.
 An inch breaketh no square.
 An inch in a miss is as good as an ell.
 An old dog biteth sore.
 An old sack asketh much patching.
 An unbidden guest knoweth not where to sit.
 As a man is friended so the law is ended.
 As deep drinketh the goose, as the gander.
 As good to play for nought as work for
 nought.
 Ask my companion whether I be a thief.
 As I brew, so must I needs drink.
 A white wall is a fools paper.
 As good sit still as rise up and fall.
 As soon goeth the young Lamb-skin to the
 market, as the old Ewes.
 All the proof of a pudding is in the eating.

B

Bachelers wives, and maids children be
well taught.

Backare quoth *Mortimer* unto his Sow.

Bate me an ace of that quoth *Bolton*.

Be it better be it worfe, do you after him that
beareth the purse.

The black Oxe hath not trod on his foot.

Bare walls makes giddy houfwives.

Better fill a gluttons belly than his eye.

Beggars should be no chufers.

Believe well, and have well.

Better be envied than pitied.

Better children weep, than old men.

Better aye out, than always ach.

Better fed than taught.

Be as be may is no banning.

Better half a loaf than no bread.

Better late than never.

Better leave than lack.

Better one bird in the hand, than ten in the
wood.

Better sit still, than rise and fall.

Better a louse in the pot than no flesh at all.

Better spare at brim, than at bottom.

Better to be happy than wise.

Better coming to the latter end of a feast,
than the beginning of a fray.

Better to bow, than break.

Better to rule, than be ruled by the rout.

Better unborn, than untaught.

Better be an old mans darling, than a young
mans warling.

Better a bad excuse than none at all.

Between two fools the tail goeth to the
ground.

Beware of had I wist.

Beware the geese when the Fox preaches.

Birds of a feather will flock together.

Black will take no other hew.

Braggs a good dog.

Blind men should judge no colours.

Bought wit is best.

By wisdom peace, by peace plenty.

Burnt child fire dreads.

By scratching and biting, cats and dogs come
together.

C

CAt after kind.

Cunning is no burthen.

Change of Women makes bald knaves.

Change of pasture maketh fat calves.

Children and fools cannot lye.

Children and chickens are always feeding.

Children learn to creep ere they can go,

Christmases cometh but once a year.

Claw a churl by the arse, and he shiteth in
thy hand.

Close sitteth my shirt, but closer my skin.

Cloudy mornings turn to clear evenings.

Cut your coat after your cloth.

Curst Cows have short horns.

Courting and wooing bring dallying and do-
ing.

Can Jack an Ape be merry when his clog is
at his heel.

D

Dear bought, and far fet are dainties for
Ladies.

Dinners cannot be long where dainties
want.

Do well, and have well.

Drass was his errand, but drink he would,

Dogs barking aloof, bite not at hand.

E

Enough is as good as a feast.

Eaten bread is forgot.

Early pricks that will be a thorn,

Ever drunk, ever dry.

Even reckoning maketh long friends.

Every Cock is proud on his own dunghil.

Every man as he loveth, quoth the good man
when he kist his Cow.

Essex stiles, Kentish miles, Norfolk wiles,
many men beguiles,

Every man basteth the fat hog.

Every man cannot hit the nail on the head.

Every man can rule a shrew save he that
hath her.

Every man for himself, and God for us all,

Every one after his fashion.

Ever spare, and ever bare.

Evil gotten goods never proveth well,

Evil gotten, evil spent.

Evil will never said well.

Every thing helps quoth the Wren when she
pist in the Sea.

F

FAint heart never won fair Lady:

Fare and softly goes far.

Few Lawyers dye well.

Few Physicians live well.

Fast bind, fast find.

Fair words make fools fain.

Fair words hurt not the mouth.

Few words to the wise suffice.

Fish is cast away that is cast into dry
pools.

First come, first served.

First deserve and then desire.

Folly it is to spurn against a prick.

Foul water as soon as fair will quench hot
fire.

Foul in the cradle, proveth fair in the sad-
dle.

Fools with fair words are pleased.

Frost and fraud have always foul ends.

Friends fail flyers.

For sake not the market for the toll.

Fools set stools for wise folks to stumble
at.

Fools lade the water, and wise men catch the
fish.

G

Give an inch and you will take an ell.

Give a dog roast and beat him with the
spit.

God never sendeth mouth but he sendeth
meat.

God sendeth cold after cloaths.

God sendeth fortune to fools.

God sends meat, the devil sends Cooks.
 Good wine needs no Bush.
 God sendeth the shrewd cow short horns.
 Good words cost nought.
 Goes much water by the Mill, the Miller
 know not.
 Good riding at two ankers, men have told :
 for if the one fail, the other may hold.
 Give gave is a good fellow.
 Good to be merry and wise,
 Great boast small roft.
 Great barkers are no biters.

H

HE that will live in peace and rest, must
 hear and see and say the best.
 Half a loaf is better than no bread at all.
 Half warm'd, half arm'd.
 Happy man be his dole.
 Hast maketh wast.
 He can ill pipe that lacketh his upper lip,
 Hang the bell about the Cats neck.
 He dances well to whom fortune pipes.
 He mends as sowre Ale mends in Sum-
 mer.
 He that will have a Hare to breakfast, must
 hunt over night.
 He that hath time, and looks for time, loof-
 eth time.
 He that is affraid of every grass, must not piss
 in a medow.
 He that hopes for dead mens shoes may go
 long barefoot.
 He spent Michaelmas Rent in Midsummer
 Moon.

He knows on which side his bread is buttered.

Hold with the Hare and run with the Hound.

Hungry dogs will eat dirty puddings.

He loseth the market for the toll.

Hunger breaks stone walls.

He that kisses his wife in the market place shall have many teachers.

He will play at small game, before he will sit out.

He that goes to sleep with dogs, must rise with fleas.

He that is man'd with boys, and horst with colts, shall have his meat eaten, and his work undone.

He loveth well sheeps flesh, that wetteth his bread in the wool.

He laugheth that winneth.

He may ill run that cannot go.

He must needs go that the devil drives.

He must needs swim that is held up by the chin.

He runneth far that never turneth again.

He that cometh last makes all fast.

He that cometh last to the pot, soonest wroth.

He that hath an ill name is half hanged.

He that hath plenty of good shall have more.

He that goeth a borrowing, goeth a sorrowing.

He that reckons without his Host must reckon twice.

He that hath but little, he shall have less, and
he that hath right nought, right nought
shall possess.

He that is born to be hanged, shall never be
drowned.

He that killeth a man when he is drunk, shall
be hanged when he is sober.

He hath need of a long spoon that eateth with
the devil.

He that striketh with the sword shall be beat-
en with the Scabbard.

He that buys a house ready wrought, hath
many a pin and nail for nought.

He that will not when he may, when he
would he shall have nay.

He that worst may must hold the candle.

He that winketh with one eye and looketh
with the other, I will not trust him though
he were my brother.

He that plays more than he sees, forfeits his
eyes to the King.

He that mischief hatcheth, mischief catch-
eth.

He that makes himself a sheep, the wolf will
catch him.

He is proper that hath proper conditions,
Hold fast when you have it.

Honours should change manners.

Home is homely.

Hope well and have well.

Hot love is soon cold.

He that will not be ruled by his own dame,
must be ruled by his step-dame.

He casts beyond the Moon, that hath pist on
a nettle.

How can the fole amble when the horfe and
mare trot?

Hunger maketh hard beans sweet.

Hunger pierceth stone walls.

Hunger is the best fauce.

He is happy can beware by others harms.

He who hath a good neighbour, hath a good
morrow.

He that sees his neighbours house a fire, must
take heed to his own.

I

JACK would be a gentleman if he could
speak French.

If you eat a pudding at home, the dog shall
have the skin.

If every man mend one, all shall be mend-
ed.

Ill gotten ill spent.

Ill egging makes ill begging.

Ill putting a naked sword in a mad mans
hand.

Ill weeds grow fast.

It is ill to set spurs to a flying horse.

In love is no lack.

It is good to hold a candle before the de-
vil.

It is better be spited than pitied.

It is better to see a clout than a hole
out.

In space cometh grace.

In trust is treason.

It chanceth in an hour that happeneth not in
seven year.

It cometh by kind, it cost them nothing.

It

- It is bad cloth that will take no colour.
 It is a foul bird that defileth his own nest.
 It is an ill wind that bloweth no man good.
 It is a good horse that never stumbleth.
 It is better kifs a knave than to be troubled
 with him.
 Ill news comes too soon.
 It is better to be unborn than untaught.
 I scratch where it itches not.
 It is not good jesting with edge-tools.
 It is better to be a shrew than a sheep.
 It is easier to descend than to ascend.
 It is evil waking of a sleeping dog.
 It is good fishing in troubled water.
 It is good to beware by other men's harms.
 It is good to be merry and wise.
 It is good sleeping in a whole skin.
 It is better late than never.
 It is true that all men say.
 It is good to have a hatch before the door.
 It is hard halting before a cripple.
 It is hard to wive and thrive both in a year.
 It is hard striving against a stream.
 It is ill coming to the end of a feast and be-
 ginning of a fray.
 It is too late to grieve when the chance is past.
 It is an easie thing to find a staff to beat a dog.
 It is ill fishing before the net.
 It is ill healing of an old sore.
 It is merry in hall when beards wag all.
 It is merry when knaves meet.
 It is not all butter that the cow shites.
 It must needs be true that every man saith.
 It is shaven against the wool.

It is hard to teach an old dog tricks.
 Ill luck is good for something.
 It is an ill dog not worth whistling.
 If the Lions skin cannot do it, the Foxes shall.
 It is better to give the fleece than the wooll.
 If wishes were Thrushes, then beggers would
 eat birds.
 It pricketh betimes that will be a good thorn.
 It is not good to have an oare in every man's
 boat.
 It will not out of the flesh that's bred in the
 bone.

It is good to frike while the Iron is hot.
 I will not buy a pig in a poke.

K.

Kick not against a prick.
 Kissing goes by favour.
 Keep the Wolf from the door.
 Ka me, Ka thee.
 Kindness will creep where it cannot go.
 Keep bayard in the stable.
 King *Harry* lov'd a man.

L.

Lay no pearl before swine.
 Leave is light.
 Light gains makes a heavy purse.
 Like will to like.
 Little said soon amended.
 Look ere you leap.
 Little good soon spent.
 Like the Flounder, out of the frying-pan into
 the fire.
 Little knoweth the fat sow what the lean doth
 mean.

Look

Look not too high, lest a chip fall into thine eye.

Love cometh in at the window and goeth out at the door.

Lightly come, lightly go.

Love is blind.

Love me little, love me long.

Love me, love my dog.

Lovers live by love as Larks by leeks.

Like master like man.

Lean not to a broken staff.

Look not a given horse in the mouth.

Light a candle before the Devil.

Longs more to marriage than four bare legs in a bed.

M.

MAny a good Cow hath an ill Calf.

Many hands make light work.

Many cannot see wood for trees.

Make hay while Sun shines.

Make not a balk of good ground.

Much water goes by the Mill that the Miller knows not of.

Malice never spake well.

Make a pipe of a pig's tail.

Many kinsfolk few friends.

Many kiss the child for the Nurses sake.

Many a little makes a mickle.

Many small make a great.

Most master wears the breeches.

Many speak of *Robin Hood* that never shot in his bow.

Many stumble at a straw and leap over a block.

Many

Many a man talks of little *John* that never did him know.

Misreckoning is no payment.

Measure is a merry mean.

Might overcometh right.

More afraid than hurt.

My Kiln of Malt is on fire.

Much would have more.

Much cry and little wool.

More haste worst speed.

N.

NO longer pipe, no longer dance.

Need hath no law.

Need maketh the old wife trot.

Never pleasure without repentance.

No dearth but breeds in the horse-manger.

No man loveth his fetters, be they made of Gold.

No man ought to look a given horse in the mouth.

No woman seeks another in the oven which hath not before been there.

Near is my petticoat, but nearer my smock.

No smoke without fire.

No penny, no *Pater-noster*.

Nothing hath no favour.

Nothing is impossible to a willing heart.

Nothing venture, nothing have.

No butter will stick on his bread.

No fence for ill fortune.

G.

OF a good beginning cometh a good end.

One may see day at a little hole.

Out nettle, in dock.

Opportu-

- Opportunity makes a Thief.
 Opportunity is whoredom's Bawd.
 Of a ragged colt cometh a good horse.
 Of little meddling cometh great ease.
 Of sufferance cometh ease.
 One ill weed marreth a whole pot of pottage.
 One ill word asketh another.
 One good turn asketh another.
 One shrewd turn followeth another.
 One Swallow maketh not Summer ;
 Nor one Woodcock a Winter.
 Out of sight, out of mind.
 One begger is wo that another by the door
 should go.
 One bird in hand is better than two in the bush.
 One beateth the bush, another catcheth the
 birds.
 One scabbed sheep will mar a whole flock.
 Old men and far travellers may lie by autho-
 rity.
 Once an use, and ever a custom.
 Out of debt, out of deadly sin.
 Old birds are not caught with chaff.
 P.

Poor and proud, fie, fie.
 Pain is forgotten where gain follows.
 Penny wise and pound foolish.
 Pride goeth before, and shame cometh after.
 Pride will have a fall.
 Proffered service stinketh.
 Prove thy friend ere thou have need.
 Puff not against the wind.
 Peevish pity mars a City.
 Praise a fair day at night.

Pouring oyl into the fire is not the way to
quench it.

R.

REckoners without their host must
reckon twice.

Rome was not built in one day.

Rowling stones gather no moss.

Remove an old tree and it will dye.

Rob Peter to pay Paul.

S.

SAve a Thief from the Gallows, and he'll
cut your throat.

Saying and doing are two things.

Seldom cometh the bettter.

Seldom seen is soon forgotten.

Self do, self have.

Shame in a kindred cannot be avoyded.

Shame take him that shame thinketh.

Shameful craving must have shameful nay.

Set a begger a horseback, and he will gallop.

Small pitchers have wide ears.

Short shooting looseth the game.

So many heads, so many wits.

Soft fire maketh sweet malt.

Somewhat is better than nothing.

Stumble at a straw, and leap over a block.

Soon gotten, soon spent.

Soon hot, soon cold.

Soon crooks the tree that good Cameril will be.

Soon ripe, soon rotten.

Soon it pricks that will be a thorn.

So long goes the pot to the water, that at
length it comes home broken.

Spare to speak, spare to speed.

Speake

Speak fair and think what you will,
 Spend, and God will fend.
 Store is no fore.
 Struggle not against the stream.
 Such a Father such a Son.
 Such beginning, such end.
 Such lips, such lettice.
 Such welcome, such farewell.
 Such Carpenters, such chips.
 Sweet meat will have sowre fauce.
 Stop two gaps with one bush.
 Spare at the brim rather than at the bottom.
 Spare and ever bare.
 Still Sow eats all the draffe.
 Such a one hath a good wit if a wise man had
 the keeping it.

T.

TAKE time when time cometh, lest time
 steal away.
 Take heed is a good reed.
 Three hungry meals makes the fourth a
 glutton.
 Threatn'd folks live long.
 There is no wo to want.
 Tales of *Robin Hood* are good for fools.
 That one will not, another will.
 The burnt child dreads the fire.
 That the eye seeth not, the heart rueth not.
 That penny is well spent, that saveth a groat.
 The begger may sing before the thief.
 The eye of the Master makes the horse fat.
 The best cart may overthrow.
 The best is best cheap.
 The belly thinks the throat is cut,

The blind eats many a flie.

The blind lead the blind, and both fall into the ditch.

The Cat knoweth whose lips she licketh well enough.

The Cat would eat fish, and would not wet her feet.

The Crow thinketh her own birds fairest.

The fewer the better fare.

The Fox fareth well when he is cursed.

The greatest talkers are the least doers.

The greatest Clerks be not the wisest men.

The greatest Crabs be not all the best.

That groat is ill sav'd that shames the Master.

There is craft in dawbing.

Takes pepper in the nose.

The weakest goes to the walls.

The pot goes so oft to the water, at last comes broken home.

The wife and the sword may be shewed, but not lent.

The Cuckold is the last that knows of it.

The end makes all equal.

The greatest Calf is not the sweetest Veal.

Thoughts are free from toll.

Trust is the Mother of deceit.

The gray Mare is the better horse.

The lame tongue gets nothing.

The early Bird catcheth the Worm.

There longs more to wedding than four bare legs in a bed.

The King of good fellows is appointed for the Queen of beggers.

To have a stomach and lack meat, to have
meat

- meat and lack a stomach, to lie in bed and cannot rest, are great miseries.
- The proof of a pudding is in the eating.
- The more knave the better luck.
- Two hands in a dish, and one in a purse.
- The envious man shall never want wo.
- The sluggard must be clad in rags.
- The fairest Rose in the end is withered.
- The highest tree hath the greatest fall.
- The young Cock croweth as the old heareth.
- The keys hang not all at one man's girdle.
- The longer East, the shorter West.
- The longest day hath his end.
- The low stake standeth long.
- The more hast the less speed.
- The more the merrier.
- The more thy Years, the nigher thy Grave's.
- The more ye stir a Turd, the worse it will stink.
- The nearer the Church, the farther from God.
- The new broom sweepeth clean.
- The Parish Priest forgetteth that ever he hath been holy water Clark.
- The rough net is not the best catcher of birds.
- The shoe will hold with the sole.
- The still sow eateth up all the draff.
- The tide stayeth for no man.
- There be more wayes to the wood than one.
- There is difference between staring and stark blind.
- They must hunger in frost that will not work in heat.

They that be in Hell ween there is no other
 Heaven,
 There is falshood in fellowship.
 There is no fool to the old fool.
 They that are bound must obey.
 Three may keep counsel if two be away.
 Time lost we cannot win.
 Time stayeth for no man.
 Touch a gall'd horse on the back, and he will
 kick.
 Too much of one thing is good for no-
 thing.
 Tread a worm on the tail, and it must turn
 again.
 Truth shameth the Devil.
 Two eyes can see more than one.
 The sea hath fish for every man.
 There is no fishing to the sea, nor service to
 the King.
 'Tis better to sit still, than rise to fall.
 There's more Maids than Maukins.
 There's no fence for ill fortune.
 There's no weather ill, when the wind is
 still.
 The Fair lasts all the year.
 The postern door makes thief and whore.
 They hardly can run that cannot go.
 Two anons and a by and by, is an hour and
 a half.
 That's bred in the bone will never out of the
 flesh.
 The Horse that is next the Mill, carries all the
 Grist.
 Two false Knaves need no Broker,

Two heads are better than one.

The counsel thou wouldest have another
keep, first keep it thy self.

W.

WE can have no more of the cat but her
skin.

What is a Workman without his Tools?

What the Heart thinketh the Tongue speak-
eth.

When the belly is full the bones would be at
rest.

When the head aketh all the body is the
worfe.

What some win in the Hundred, they lose in
the Shire.

When the Iron is hot strike.

When the pig is proffered, hold up the
poke.

When the Skie falleth we shall have Larks.

When the steed is stoln shut the stable
door.

When the Sun shineth make hay.

Where shall a man have a worfe friend than
he brings from home?

When thy neighbours house doth burn, be
careful of thine own.

When Thieves fall out, true men come to
their Goods.

Where nothing is, a little doth ease.

Where nothing is, the King must lose his
Right.

Where saddles lack, better ride on a pad, than
on the Horse bare back.

Where be no receivers there be no thieves.

Where nought is to wend with wise men flee
the clog.

Where the hedge is lowest, men may soonest
over.

Where wine is not common, Commons must
be sent.

While the grass groweth, the horse starveth.
Without hope the heart would break.

Who is worse shod than the Shoemaker's
wife?

Who lacketh a stock, his gain is not worth a
chip.

Who medleth in all things, may shoe the
goslings.

Whom weale pricks, sorrow comes after and
licks.

Who so bold as blind Bayard?

Who so deaf as he that will not hear?

We sometimes scratch where it itches not.

Who is so blind as he that will not see?

Who so that knew what would be dear,
should need be Merchant but one year.

Who weddeth ere he be wise, shall die ere he
thrive.

Wille will have wilt, though will woe win.

Win Gold and wear Gold.

Withers and woulders be no good household-
ers.

Wit is never good till it be bought.

Who that may not as they would, will as
they may.

Winter's thunder makes Summer's wonder.

Y.

YLl gotten, ill spent.

Ynough is as good as a feast.

Young Saint, old Devil.

You are as seasonable as Snow in Summer.

You could not see wood for trees.

Young men may die, but old must die.

Young Cocks love no coops.

Ye had as lief go to Mill as to Mass.

You cannot fare well but you must cry rost
meat.

D d 3

Poems.



P O E M S.

OF the dignity of Poetry much hath been said by the worthy Sir *Philip Sidney*, and by the Gentleman which proved that Poets were the first *Politicians*, the first *Philosophers*; the first *Historiographers*. I will only add out of *Philo*, that they were God's own creatures; who in his Book *de Plantatione Noe*, reporteth, that when he had made the whole World's Mass; he created Poets to celebrate and set out the Creator himself, and all the Creatures: You Poets read the place and you will like it. Howsoever it pleaseth the *Italian* to censure us, yet neither doth the Sun so far retire his Chariot from our Climaté, neither are there less favourable aspects between *Mercury*, *Jupiter*, and the Moon, in our inclination of Heaven, if Poets are *Fato*, as it pleased *Socrates*; neither are our Poets destitute of Art prescribed by reason, and grounded upon experience, but they are as pregnant both in witty conceits and devices, and also in imitation, as any of them. Yea, and according to the Argument excel in Grandity and Gravity, in smoothness and propriety, in quickness and briefness. So that for skill, variety, efficacy and sweetness, the four material

points

points required in a Poet, they can both teach and delight perfectly.

This would easily appear if any lines were extant of that worthy *British* Lady *Claudia Rufina*, so commended by *Martial*; or of *Gildas* which *Lilius Giraldus* saw in the Libraries of *Italy*, or of old *Cbedmon*, who by divine inspiration about the year 680. became so divine a Poet in our *English* Tongue, that with his sweet Verses full of compunction, he withdrew many from vice to vertue, and a religious fear of God: or of our *Claudius Clemens* one of the first Founders of the University of *Paris*: and doth most clearly appear to all that can judge by many learned Poems published in this our Learned Age. But whereas these latter are in every man's hand, and the former are irrecoverable, I will only give you a taste of some of middle age, which was so overcast with dark clouds, or rather thick fogs of ignorance, that every little spark of liberal Learning seemed wonderful: so that if sometime you happen of an uncouth word, let the time entreat pardon for it, whenas all words have their times, and as he saith:

——— *licuit semperque licebit,*
Signatum presente nota procedere nomen.

We will begin with *Joseph* of *Excester*, who followed our King *Richard* the First, in his Wars, in the Holy Land, celebrated his Acts in a Book called *Antiocheido*, and turn'd

Dares Phrygius so happily into Verse, that it hath been Printed not long since in *Germany* under the name of *Cornelius Nepos*.

The passing of the pleasant River *Simois* by *Troy*, and the encounter between the Waves of the Sea, and it, at the disemboguing, or inlet thereof, he lively setteth forth thus:

*Proxima rura rigans, alio peregrinus ab orbe
Visurus Trojam Simois, longoque meatu
Emeruisse velit, ut per tot regna, tot urbes
Exeat æquoreas tandem Trojanus in undas.
Dumque indefesso miratur Pergama visu
Lapsurum suspendit iter, fluviumque moratur,
Tardior & totam complecti destinat urbem:
Suspensis infensus aquis violentior instat
Nereus, atque amnem cogens procul ire minorem
Proximus accedit urbi; contendere credis
Quis propior, sic alternis concurritur undis,
Sic crebris iterant voces, sic jurgia miscent.*

You may at one view behold Mount *Ida* with his trees and the Country adjacent to *Troy* in these few lines as in a most pleasant prospect presented unto you thus, by the said *Joseph*:

*Haud procul incumbens intercurrentibus arvis
Idæus consurgit apex, vetus incola montis
Silva virêt, vernat abies procera, cupressus
Ilebilis, interpres laurus, vaga pinus, oliva
Concilians, cornus tenatrix, fraxinus audax,
Stat comitis patiens ulmus, nunquamq; senescens
Cantatrix buxus: paulo proclivius arvom
Æbria vitis habet, non dedignata latere*

Cancricolam

*Caucricolam pascit Phœbum ; vicinus aristas
Pregnantes fecundat ager ; non plura Falernus
Vina bibit, non tot pascit Campania messes.*

A right woman and Lady-like disdain may be observed in the same Author, where he bringeth in *Fallas*, mating dame *Juno* with modest disdainfulness before *Paris* in the action of beauty, a matter of greatest importance in that sex, after this manner of reply.

*Magna parens superum, nec enim nego ; mag-
na Tonantis*

*Nupta ; nec invideo ; meritum, Paris inclyte,
nostrum*

*Si quod erat carpsit : testor freta, testor Olym-
pum,*

*Testor humum, non armatas in prælia lingue
Credideram venissè deas ; hac parte loquacem
Erubeo sexum, minus hic quam femina pos-
sum.*

*Martem alium didici, victoria facta ubi victus
Plus laudis victore feret, nostrisque trophæis
Hic haud notus honos. Sed quo regina dearum
Effatu tendit ? Dea sit, cedo, imo Dearum
Maxima ; non dextra sortiri sceptrâ potentis,
Partirive Jovem certatim venimus, illa,
Kâ habeat, quæ se ostentat.*

In the commendation of *Britain*, for breeding martial men, and praise of the famous King *Arthur*, he sung in his *Antiocheidos* these which only remain out of that work :

— *Inclytā fulsit*

*Posteritas ducibus tantis, tot dives alumniis,
Tot fecunda viris, premerent qui viribus orbem,
Et famā veteres. Hinc Constantinus adeptus
Imperium, Romam tenuit, Byzantion auxit.
Hinc Senonum ductor captiva Brennius urbe
Romuleas domuit flammis victricibus arces.
Hinc & Scava satus, pars non obscura tumul-*
tus

*Civilis, Magnum solus qui mole soluta
Obsedit, meliorque stetit pro Cesare murus.
Hinc celebri fato felici floruit ortu
Flos regum Arthurus, cuius tamen acta stupori
Non micuere minus, totus quod in aure voluptas
Et populo plaudente favus. Quaecunque priorum
Inspice, Pelleum commendat fama Tyrannum,
Pagina Casarios loquitur Romana triumphos,
Alciden domitis attollit gloria monstros.
Sed nec pinetum coryli, nec sydera solem
Æquant, Annales Graios, Latioque revolve.
Prisca parem nescit, equalē postera nullum
Exhibitura dies : Reges supereminet omnes :
Solutus præteritis melior, majorque futuris.*

If a painter would pourtrait devils, let him paint them in his colours, as *Felix* the old Monk of *Crowland* depainted the bugges of *Crowland* in his verses, and they will seem right hell-hounds.

Sunt aliqui quibus est crinis rigidus, caput am-
plum,
Frons cornuta, gena distorta, pupilla coruscans,

*Os patulum, labra turgentia, dens præacutus,
Et quibus est crinis quasi seta, caput quasi truncus,*

Frons quasi cera, gena quasi pix, oculus quasi carbo,

Os quasi sporta, labra quasi plumbum, dens quasi buxus.

Sunt alii quibus est vultus gibbosus & acer,

Nasus curvatus & fædus, & auris acuta,

Et grandis cervix dependens & macilenta ;

Cæsaries & barba rigens, frons & gena pallens,

Nasus & auris olens, vertex & sinciput horrens.

Et sunt perplures qui crine videntur adusto,

Fronte truci, naso prægrandi, lumine torvo,

Faucibus horrendis, labris pendentibus, ore

Ignivomo, vultu squamoso, vertice grosso,

Dente fero, mento peracuto, gutture rauco,

Pelle nigra, scapulis contractis, ventre rapaci,

Costis mobilibus, Lumbis ardentibus, aris

Caudatis, genibus nodatis, cruribus unciis,

Plantis aversis, talisque tumentibus : & sunt

Nonnulli, quibus est non horrida forma, sed ipse

Horror, cum non sint scelerati, sed scelus ipsum.

He did seem also a good Poet in his age,
which described a great battel between the
Danes and the English, thus :

Fminus in primis hiberni grandinis instar,

Tela volant, sylvas hastarum fragmina frangunt ;

Mox ruitur propius, præscinditur ensis ab ense,

Conculcatur

*Conculcatur equus ab equo, ruit hostis in hostem,
 Hic effosa trahit hostili viscera ferro,
 Hic jacet ex animis fusa cum sanguine vita,
 Hic pedis, ille manus, hic pectoris ille lacerti
 Vulnere damnatus reditum proponit inanem.*

If he which scraped together the fragments of ancient Poets, had hapned on the verses following, written to a Bishop of Norwich, haply he would have inserted them.

*Magnus Alexander bellorum sæpe procellas
 Immixtus fregit studiis, Socratesque studendi
 Continuum solitus interrupisse laborem,
 Threicias tremulo numeravit pollice chordas.
 Cedit Atlas oneri, civili scriptor ab ense
 Julius abstinuit, invictus sæpe quievit
 Alcides, rigidum mollis lyra flexit Achillem.
 Tu quoque lugenti patriæ graviterque diuque
 Expectate parens, sibi quem viduata maritum
 Jam Pastoralis Norwici regia poscit, &c.*

John Hauvill a Monk of S. Albans made this good and godly invocation before his poem, comparable with many of the latter brood.

*Tu Cyrrhæ latices nostræ Deus implue menti,
 Eloquii rorem siccis infunde labelis,
 Ditillaque favos, quos necdum pallidus auris
 Scit Tagus, aut stiens admotis Tantalus undis,
 Dirige que timide suscepit dextera, dextram
 Audacem pavidamque juva, tu mentis habe-*

*Fervoremque rege, quicquid dictaverit ori
 Spiritus aridior, oleum suffunde favoris.
 Tu patris es verbum, tu mens, tu dextera Ver-
 bum.
 Expediat verbum, mens mentem, dextera dex-
 tram.*

Lazy and superficial scholars which thrust the day forward with their shoulders in the University, and return as wise as they came thither, he describeth in this sort.

*Hi sunt qui statuae veniunt, statuaeque recedunt,
 Et Bacchi sapiunt, non Phœbi pocula. Nysa
 Agmina, non Cyrrhæ, Phœbo Bacchoque mini-
 strant,
 Hoc pleni, illo vacui.*

The old Ale-knights of England were well depainted out of him, in the Ale-house colours of that time, in this manner.

*Jamque vagante scypho, discincto gutture was
 heil
 Ingeminant was heil ; labor est plus perdere vini
 Quam sitis, exhaurire merum vehementius ar-
 dent,
 Quam exhaurire sitim.*

The same *John Hauvil* when he would signify whatsoever envy had wrought against Troy, the Roman vertue had repaired, sung briefly.

— *Si quid de culmine Troje*
Diminuit livor, virtus reparavit, ut orbi
Hic urbem rapuit, hæc orbem reddidit urbi.

Passionate are these verses upon the death of King Richard the first, penned by one Gaultfrid.

Neustria sub clypeo Regis defensa Richardi
Indefensa, modo gestu testare dolorem.
Exundent oculi lacrymas, exterminet ora
Pallor, convodet digitos tortura, cruentet
Interiora dolor, & verberet aera clamor :
Tota peris ex morte sua, mors non fuit ejus
Sed tua, non una, sed publica mortis imago.
O Veneris lachrymosa dies, o sidus amarum.

And after a few verses: he speaking to Death, addeth in commendation of that Prince.

———— *Nihil addere noverat ultra ;*
Ipsè fuit quicquid potuit natura, sed istud
Causa fuit quare rapuisti, res pretiosus
Eligis, & viles quasi dedignata relinquis.

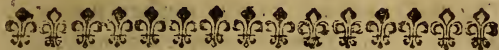
These former verses were mentioned by Chaucer our English Homer in the description of the sudden stir and Panickall fear, when Chanteclere the Cock was carried away by Reynold the Fox with a relation to the said Gaultfrid.

The silly widow and her daughters two
 Herd the hennes cry and make ado.
 And out at the dore stert they anon
 And saw the Fox toward the wood ygon,
 And bare upon his back the Cock away,
 And cryed out harow and well away,
 Aha the fox, and after him they ran,
 And eke with staves many other man.
 Ran Coll our dogge, Talbot and eke Garland,
 And Malkin with her distaffe in her hand,
 Ran Cow and calf and eke the very hogges:
 For they so sore affraid were of the dogges,
 And shouting of men and of women eake,
 They ran so her hert thought to breake.
 They yellen as fends do in hell,
 The Duckes cried as men would them quell,
 The Geese for fear flew over the trees,
 Out of the hives came swarms of Bees.
 So hideous was the noise, ah benedicite,
 Comes Jacke Straw, ne his meiney
 Ne made never shouts half so shrill
 When that they would any Fleming kill,
 As that day was made upon the Fox.
 Of brasse they blew the trumpets and of box;
 Of horne, and box, i which they blew and pouped,
 And therewith they shrieked and shouted,
 It seemed as though heaven should fall.
 O Gaulfride dere master soveraigne,
 That when the worthy King Richard was slaine
 With shot, complainedst his death so sore,
 Why ne had I now thy science and thy lore?
 Thy Friday for to chide as did ye,
 For on a Friday shortly slain was he.

There

Then would I shew you how that I could plaine,
 For Chauttecleeres dred and for his paine.
 Certes such cry, ne lamentation,
 Was never of Ladies made when that Ilion
 Was won, and Pirrhus with his bright sword,
 When he hent King Priam by the beard,
 And slough him (as saith Eneidos)
 As made all the hennes in the cloos,
 When they lost of Chantecleere the sight:
 But soveraignly dame Pertelot shrighit,
 Well louder than did Hasdrubals wife,
 When that her husband hath lost his life,
 And that the Romans had brent Carthage,
 She was so full of torment and of rage,
 That wilfully into the fire she stert,
 And brent her self with a stedfast hert.
 O woful Hennes right so cried ye,
 As when that Nero brent the city
 Of Rome, cryed the Senatours wives,
 For that her husbands should lose her lives.

These may suffice for some Poetical descriptions of our ancient Poets; if I would come to our time, what a world could I present to you out of Sir Philip Sidney, Ed. Spencer, John Owen, Samuel Daniel, Hugh Holland, Ben. Johnson, Thomas Champion, Mich. Drayton, George Chapman, John Marston, William Shakespeare, and other most pregnant wits of these our times, whom succeeding ages may justly admire.



Epigramms.

IN short and sweet Poems framed to praise or dispraise, or some other sharp conceit which are called *Epigramms*, as our countrey-men now surpass other Nations, so in former times they were not inferiour, if you consider Ages, as the indifferent Reader may judge by these.

In the dark mist of all good learning, about 800. years since, in commendation of the godly King Saint *Osuuald*, was made this.

Quis fuit Alcides? quis Cesar Julius? aut quis Magnus Alexander? Alcides se superasse fertur, Alexander mundum; sed Julius hostem.

Se simul Osuualdus, & mundum vicit, & hostem.

To the honour of *Elsted* a noble Lady which repaired *Darby, Chester, Warwick, &c.* I have found this.

*O Elsteda potens, ô terror virgo virorum,
Victrix nature nomine digna viri;
Te quo splendidior fieres, natura puellam,
Te prohibit fecit nomen habere viri.*

*Te mutare decet, sed solum nomina sexus :
 Tu regina potens, Rexque trophæa parans.
 Jam nec Cæsarii tantum meruere triumpho,
 Cæsare splendidior virgo, virago viges.*

This also may here have place, which *William Conquerors* Poet made to him when he had obtained this Realm.

*Cæsariem Cæsar tibi si natura negavit,
 Hanc Willielme tibi stella comata dedit.*

It may seem he alluded to the baldness of *Julius Cæsar*, who for that cause used a *Lawrel Garland*, to the *Comet* appearing before his conquest of this Kingdom, portending the same as it was thought, and to the manner of the *French* in that time: among whom long bushy hair was the signal mark of Majesty, as *Agathias* noteth, when as all subjects were rounded, and the Kings only long haired. Which custom continued among the *French Kings*, until *Peter Lombard*, Bishop of *Paris*, dissuaded them from it, and among ours, as appeareth by their seals until King *Henry the fifth*.

The happy success of *English* and *Normans*, with the cowardly flight of the *French* at *Nugent*, 1109. in the time of King *Henry the first*, was thus expressed:

*Henricus regum rex & decus, abstulit altos
 Francigenis animos, Ludovicum namque Nu-
 genti*

Rex

*Rex regem campo magnum major superavit :
 Preposuere fugam bellis, calcavia telis
 Galli præcipites : fama spoliisque potitos
 Laureæ Normanos, & laus æterna coronat.
 Sic decus iste ducum, sic corda tumentia pressit,
 Oraque Francorum superba mutire coegit.*

Maude, daughter to Malcolm King of Scots, a woman of rare piety, buried at Westminster, to which Church she would come daily bare-foot, while the Court lay there, had an excellent *Epigramme* made to her commendation, whereof these four verses only remain.

*Prospera non letam fecere, nec aspera tristem,
 Aspera risus erant, prospera terror erant.
 Non decor effecit fragilem, non sceptræ superbam,
 Sola potens humilis, sola pudica decens.*

No bad Poet was he which wrote to the honour of *Adeliza*, second wife to King Henry the first, who was daughter to the Duke of Brabant and sister to Lord *Joscelin* of *Lovain*, from whom the *Percies* Earls of *Northumberland* descended.

*Anglorum Regina tuos Adeliza decores
 Ipsa referre parans Musa stupore riget.
 Quid Diadema tibi pulcherrima? quid tibi
 gemma?
 Pallet gemma tibi, nec Diadema nitet.
 Deme tibi cultus, cultum natura ministrat,
 Non exornari forma beata potest.*

*Ornamenta cave, nec quicquam luminis inde
Accipis, illa micant lumine clara tuo;
Non puduit modicas de magnis dicere laudes,
Nec pudeat dominam te precor esse meam.*

*Maude daughter to King Henry the first,
and mother to King Henry the second, hap-
pened on as good a Poet, who honoured or
flattered her with these Epigramms.*

* *Augustis Patribus augustior orta Mathildis,
Quelibet in laudes ora diserta vocas.
Sed frustra, quia nemo tibi præconia solvet
Quæ genus, & mores, formaque digna petunt.
Una loqui te lingua potest? quæ laudis optimæ
Materiam linguis omnibus una paras?*

* *Filia præteriti, præsentis nupta, futuri
Mater regis, habes hoc speciale tibi.
Aut vix aut nunquam reperitur fœmina quæ
sit,*

*Hæc eadem regum filia, nupta, parens.
Nec tua nobilitas est à te cœpta, nec in te
Desinit, & post te vivet, ut ante fuit.
Nec tu degeneras revera filia matris:
Talem te genuit, qualis & ipsa fuit,
Casta pudicam, provida cautam, pulchra deco-
ram;*

*Larga tulit largam, religiosa piam.
Es rosa de radice rosæ, de religione
Religio, pietas de pietate fuit.*

* *Sic mores Regina tuos componis, & æcius,
Ut sit in his justo plusve, minusve nihil.*

Quippe

*Quippe nocere potes, non vis; Offenderis, ultro
 Condonas; Cernis tristitia, compateris.
 Vis dare, non differs: Vis parcè vivere, nescis.
 Si loqueris, multum sermo nitoris habet.
 Si taceas, rigor est; si rides, risus honestus;
 Oras, orantis fletibus ora madent.
 Intus simplicitas mentem, foris ornat honestas
 Vultum, grata quidem singula, plusque simul.*

But among all our old Epigrammatists all commendation is carried away by old Godfrey Prior of Winchester, who lived Anno 1100. which City hath brought forth so many excellent in Poetical faculty, not only in former ages, but also in latter, out of the worthy Colledge there, that the very *Genius loci* doth seem Poetical. Out of his Epigrams first imparted to me by the right learned Master *Tho. Allen* of Oxford, I will here impart a few unto you.

To one that would know how long he should learn, he writeth thus.

*Discendi, Damiane, modum te querere dicunt,
 Discas dum nescis, sit modus iste tibi.*

That the contempt of fools is not to be respected.

*Contemptum stulti contemnere, Dindyme, laus est,
 Contemni à stulto dedecus esse nego.*

Against pride in prosperity.

*Extolli noli quum te fortuna beavit,
Pomponē, hæc eadem quæ levat, ipsa premit.*

Against such as teach well and live not accordingly.

*Multa Selon, sed plura Cato me verba docetis,
At nemo vestrum quantâ docetis, agit.*

To one which had eaten stinking meat.

*Druse, comedisti quem misit Silvius hircum,
Vel tibi non nasus, vel tibi nasus olet.*

He teacheth us to relye upon firm and sure supports, lest we fall to the ground with them in this.

*Non est securus super titubantia fultus :
Jungere labenti, labitur ille, ruis.*

That we must look for like measure, if we do not as we would be done unto, he admonisheth all under the name of *Albius*.

*Jurgia, clamores tibi gloria, gloria lites,
Et facis & dicis omnibus, unde noces.
Expectes eadem quæ nobis feceris, Albi,
Nam quem tu ledis, te ferit ille libens.*

Youth which in their haughty heat, reject the advice of old men, he adviseth thus.

*Pannorum veterum facile contemnitur usus,
Non sic consilium, Posthumiane, senum.*

The vanity of them which vaunt of their ancient nobility, and have no nobility in themselves, he thus taxeth.

*Stemmata continuas, recitas ex ordine patres,
Quæis nisi tu similis, Rufule, quid recitas?*

That there was no contending with him who with missive bribes can prevail against Justice.

*Missilibus, Daciane, tuis Astræa recessit,
Vincis missilibus Jus, Daciane, tuis.*

The common proverb, *Love me, love mine*, he thus advised us to observe:

*Me tanquam socium te dicis amare, Trebati,
Et quos totus amo dente furente teris:
Sed nisi sis socius sociis, & amicus amicis,
Non potero nostrum dicere te socium.*

Against hooked gifts which draw others.

*Multa mihi donas, vereor ne multa requiras,
Nolo mihi dones, Anlice, si repetas.*

Against one that sought a benefice, and would teach before he could teach.

*Qua doceat sedem querit Plotinus & adem,
Querit qua doceat, non ea qua doceat.*

Against a covetous wretch.

*Nasidiane diu vixisti semper avarus,
Oro tibi vivas Nasidiane diu.*

Against one that would exact of others,
and do nothing himself.

*Exigis à nobis quem nulli solvis amorem,
Quam nulli prestes exigis, Aule, fidem :
Exigis à nobis quem non merearis honorem,
Mirum est quod non das, id tibi velle dari.*

Against an Abbot that would defend his
Monks from others, but worry them him-
self.

*Tolūt ovem de fauce lupi persæpe Molossus,
Ereptamque lupo ventre recondit ovem.
Tu quoque Sceva tuos prædone tueris ab omni,
Unus prædo tamen perdis ubique tuos.*

One amidst the wars between King Stephen
and Henry the second, commended the same
Henry in these verses.

*Prelia quanta movet Stephanus, moveat volo,
namque
Gloria nulla foret si prelia nulla moveret :
Tu contra Stephanum, cui copia multa virorum,
Duxisti*

*Duxisti paucos, cur paucos? gloria major
Est, multos paucis, quàm paucos vincere multis.*

At the same troublesome time, and as it were desolation of *England*, were written to the same *Henry* as it were in a *Prosopopœia* of *England*.

*Dux Henrice nepos Henrici maxime magni;
Anglia tota ruo, nec jam ruo tota ruina, &c.*

Upon two fearful flights of the *French*, one at *Vernoil*, the other at *Vendosme* in the time of King *Henry* the Second, one made this:

*Gallia fugisti bis, & hoc sub Rege Philippo,
Nec sunt sub modio facta pudenda duo.
Vernoilium sumit testem fuga prima, secunda
Vindocinum, noctem prima secunda diem.
Noctē fugam primam celerasti, manē secundam,
Prima pavore fuit, vique secunda fuit.*

When one had flattered *William Longchamp* Bishop of *Ely*, the only powerful man of *England* in his time, with this blandation:

*Tam bene, tam facile tu magna negotia tractas,
Ut dubium reddas sis homo, sive Deus.*

Giraldus Cambrensis, a man well born, and better lettered, of that House from whence the *Giraldines* of *Ireland* are descended, and Secretary to King *John*, played upon these Verses,

Verfes, and that Bishop after he was apprehended in womans attire flying out of the Realm.

*Tam malè, tam temerè, tam turpiter omnia trahas,
Ut dubium reddas bellua sis, vel homo.
Sic cum sis minimus, tentas majoribus uti,
Ut dubium reddas simia sis, vel homo.*

He that made the Verse following (some ascribe it to that *Giraldus*) could adore both the Sun rising, and the Sun setting, when he could so cleanly honour King *Henry* the Second then departed, and King *Richard* succeeding.

Mira cano, Sol occubuit, nox nulla sequuta.

Great was the commendation of *Mecenas*, who when he could do all with *Augustus*, yet never harmed any, whereupon in an Elegy upon his death, *Pedo Albenovanus* writeth.

*Omnia cum posses, tanto tam carus amico,
Te sensit nemo posse nocere tamen.*

Which commendation King *Henry* the Eighth gave to that worthy Duke of *Suffolk*, *Charles Brandon*, who never used the King's favour to the hurt of any. And the same *Giraldus* testified the like of King *Henry* the Second, in this Verse, very effectually:

*Glorior hoc uno, quòd nunquam vidimus unum,
Nec potuisse magis, nec nocuisse minis.*

These

These also following are referred unto him.

*Vive Deo, tibi mors requies, tibi vita labori,
Vive Deo, mors est vivere, vita mori.*

These following were likewise written by him against lewd love.

*Nec laus, nec probitas, nec honor superare puellam,
Sed Veneris vitium vincere laudis opus.
Vis melius sapiens, melius vis strenuus esse,
Si Venerem superes, istud & istud eris :
Noli castra sequi Veneris, sed castra Minervæ,
Hæc docet, illa furit ; hæc juvat, illa nocet.
Cum sit amor vetitus, vetiti malus actus amoris,
Si malus, ergo nocet, si nocet, ergo fuge :
Cujus cæpta timor, medium scelus, exitus ignis,
Tu fuge, tu reprobâ, tu metuendo cave.*

Why the Sun appeareth ruddy, and as it were blusheth at his first rising, *Alexander Necham* sometime Prior of *Cirencester* rendereth the cause thus.

*Sol vultu roseo rubicundo fulget in ortu,
Incestæ noctis facta pudore notans.
Nempè rubore suo tot damnat damna pudoris,
Cernere tot Phæbum gesta pudenda pudet :
Tot blandos nexus, tot suavia pressa labelis,
Tot miseræ Veneris monstra novella videt,
Frigida quòd nimium caleat lasciva senectus,
Ignis quòd gelido ferveat amne, stupet.*

Of the fiery colour of the Planet *Mars*,
and the spots in the *Moon* he giveth this reason.

*Mars Venerem secum deprensam fraude mariti
Erubuit, superest flammeus ille rubor.
Sed cur Lunaris facies fuscata videtur?
Quæ vultu damnat, furta videre solet.
Adde quòd Ecclesiam Phæbe, maculæ nota culpam
Signat, habet maculas utraque Luna suas.*

If you will read carping Epigrammatical
Verses of a *Durham* Poet against *Ralph* the
Prior, here you may have them.

*De sene, de calvo, de delirante Radulpho
Omnia monstra cano, nil nisi vera tamen :
Imputat errores aliis semper, sibi nunquam,
Est aliis Argus Tyresiasque sibi.
Non vult esse bonus, sed vult bonus esse videri ;
Est ovis exterius, interiùsque lupus.
Sus vitâ, canis officio, vulpecula fraude,
Mente lepus, passer renibus, ore lupus.
Talis qui Dæmon nunquam poterit nisi morte
Essè bonus, postquam desinat esse malus.*

The same Authour plai'd also prettily upon
William and *Alan* Arch-deacons of *Northum-*
berland and *Durham*.

*Archilevitas in sorte Northumbria largos,
Dunelmum cupidos semper habere solet.
Nunc è converso sedem dotavit utramque
Willemi probitas, crimen Alane tuum.
Vos nunc degeneres patribus succeditis ambo,
Hic bonus, antè malus, hic malus, antè bonus.*
Answ erable

Answerable to these, were these Verses of the said *Durham* Poet, upon the fate of a Pot and a Pipkin, when the Pot was all broken, and the Pipkin lost but the handle, by the fall of a window.

Lapsa fenestra ruit, luit urna sciphusque propinquus,

Desinit hæc esse prorsus, hic esse bene.

Alias.

*Lapsa fenestra ruit, sciphus urna luunt, nihil illa
Quo teneat, nihil hic quo teneatur, habet.*

When King *Richard* the First was detained prisoner with the Emperour, one did write this supplicant Verse to the Emperour in a sharp close.

*Magnus es, & genibus flexis tibi supplicat orbis,
Cum possis, noli scire, memento Neronis.*

A Huswife which had encreased her Family in her Husbands absence with a new brat, assured her Husband at his return, that she conceived it of a Snow-ball cast at her. But he conveying it away, felling it to a beggar, assured her with the like lye; that as it was conceived by Snow, so it was melted away by the Sun, which a Poet in the time of King *John* expressed thus very briefly, and for that Age prettily.

*Rebus in augendis longè remorante marito,
Uxor mæcha parit puerum; post multa reverso,
De*

*De nive conceptum fingit : fraus mutua, caute
Sustulit, asportat, vendit, matricque reportans
Ridiculum simile, liquefactum sole refingit.*

But two others comprised the same matter more succinctly in this manner.

*De nive conceptum quem mater adultera fingit,
Sponsus eum vendens, liquefactum sole refingit.*

*Vir quia quem reperit genitum nive femina fingit,
Vendit ; & à simili liquefactum sole refingit.*

That Scholar also could play at even and odd, that could keep the figure *Compar* so precisely in these two Verses upon the Spring.

*Turba colorum, vis violarum, pompa rosarum,
Induit hortos, pauperat agros, pascit ocellos.*

A Suter wearied with delays in the Emperours Court, did at the length frame this Distich, and coaled it on a wall.

*Si nequeo placidis affari Cæsaris aures,
Saltem aliquis veniat, qui mihi dicat, Abi.*

So a poor *English* man fed with vain hope by many in the time of King Henry the Third, did write this Distich.

*Spem mihi dent alii magnam, rem tu cito parvam,
Res me parva juvet, spes mihi magna nocet.*

Against a carping companion was this made about

about that time by *John Havill*.

*Zoile, tu laudum cuneus, tu serra bonorum,
Magna doles, majora notas, in maxima sevis.*

Such as can speak feelingly of Church Livings, will not dissemble that these were the four entrances into the Church, which a Country man of ours long since in this manner Epigrammatically opened.

*Ecclesius portis his quatuor itur in omnes,
Principis, & Simonis, sanguinis atque Dei.
Primâ patet magnis, nummatis altera, charis
Tertia, sed raris janua quarta patet.*

Good also is that under Saint *Peter* in the Cathedral Church of *Norwich*, (were it not for the fault which is in the former,) but therein you have Saint *Peter's* Ship, Sea, Nets, and Fish.

*Ecclesiam pro Nave rego, mihi climata mundi
Sunt mare, scriptura retia, piscis homo.*

When *Eustathius* was elected Bishop of *London* one congratulated his advancement thus.

*Omnes hic digni, tu dignior omnibus, omnes
Hic plene sapiunt, plenius ipse sapis.*

Of a bragging brawl between two well met, was framed this by *Henry of Winchester*, but the beginning is lost.

Hic

*Hic ait, ille negat, hic asserit, ille refellit,
 Hic proavos multum predicat, ille premit.
 Ficus uterque sibi se venditat iste decorem
 Facit, ille decus, hic opus, alter opes.
 Hic bonus, ille beatus, hic multis differit, ille
 Multiplicata refert : hic levis, ille loquax.*

When *Adrian* our Country-man had converted some people of *Normay*, and was made Pope, this was composed to his honour.

*Conferet hic Rome plus laudis quam sibi Roma,
 Plus dabit hic orbi, quam dabit orbis ei.*

But this would not easily be matched in our age, which was written in the time of King *Henry* the Sixth over the entrance into the Receipt at *Westminster*, to admonish Accountants to be circumspect in entring, as *Janus* with his two heads; and as vigilant in ending Exchequer Accounts, as *Argus* with his hundred eyes.

Ingrediens Jani, rediture sis æmulus Argi.

* These are all of former times, and with the quaint and most excellent ones of our polite Age, which every where present themselves to your view, I will only recover from oblivion these made upon the Pictures of the two most potent, and prudent Princes *Queen Elizabeth* of *England*, *Queen Mary* of *Scotland*.

In ELIZABETHAM Angliæ Reginam.

* **C**ujus imago Deæ facie cui lucet in una,
 Temperie mixta, Juno, Minerva, Venus?
 Est dea: quid dubitem? cui sic conspirat amice
 Mascula vis, hilaris gratia, celsus honos:
 Aut Dea si non est, Diva est que presidet Anglis,
 Ingenio, vultu, moribus æqua Deis.

* Buchan
sian.

In Eandem.

* **Q**ue manus artificis tria sic confundit, ut uno
 Gratia, majestas, & decor ore micent?
 Non pictoris opus fuit hoc, sed pectoris, unde
 Divinæ in tabulam mentis imago fluit.

M A R I A Regina Scotiæ.

* **U**t Mariam finxit natura, ars pinxit: ut
 trumque
 Rarum & solertis summum opus artificis.
 Ipse animum sibi dum pinxit, sic vicit utrumque,
 Ut natura rudis, ars videatur iners.

* En tibi magnanimæ spirantia Principis ora,
 Omnia quam mundi mirantur regna, venisti
 Non decus ob formæ tantum prolemque decoram,
 Innumerasque animi dotes, quas divite dextra
 Infudit natura potens: sed mascula virtus,
 Religionis amor, fidei constantia mentes
 Plus rapit attonitis hominum, quam fama vel oris
 Gratia rara sui,

* She sending to Queen Elizabeth a Diamond fashioned in the figure of an Heart, accompanied it with these Verses.

Quod te jam pridem fruitur, videt ac amat ab-
sens,

Hæc pignus cordis gemma, & imago mei est.
Non est candidior, non est hæc purior illo :

Quatinvis dura magis, non magis firma tamen.

Rythmes.



RHYMES.

Riming Verses, which are called *Versus Leonini*, I know not wherefore (for a Lion's tail doth not answer to the middle parts as these Verses do) began in the time of *Carolus Magnus*, and were only in request then, and in many Ages following, which delighted in nothing more than in this minstrelsie of Meeters. I could present you with many of them, but few shall suffice, when as there are but few now which delight in them.

In the praise of *Miles* Earl of *Hereford* in the time of King *Stephen*, was this penned, in respect he was both martial and lettered.

Vatum & ducum gloria
Milo, cujus in pectore
Certant vires & studia,
Certat Hector cum Nestore.
Virtutum privilegia
Mente geris & corpore,
Tæque coronat arbore
Mars Phæbi, Phæbus propria.

Walter de Mapes Archdeacon of *Oxford*, who in the time of King *Henry* the Second filled *England* with his merriments, confess-

ed his love to good liquor, with the causes,
in this manner.

*Mibi est propositum in taberna mori,
Vinum sit appositum morientis ori :
Ut dicant, cùm venerint, Angelorum chori,
Deus sit propitius huic potatori.
Poculis accenditur animi lucerna,
Cor imbutum nectare volat ad superna.
Mibi sapit dulcius vinum in taberna,
Quàm quod aqua miscuit præsulis pincerna.
Suum cuique proprium dat natura munus,
Ego nunquam potui scribere jejunus :
Me jejunum vincere posset puer unus.
Sitim & jejunium, odi tanquam funus.
Unicuique proprium dat natura donum,
Ego versus faciens, vinum bibo bonum,
Et quod habent melius dolia cauponum,
Tale vinum generat copiam sermonum.
Tales versus facio, quale vinum bibo,
Nihil possum scribere, nisi sumpto cibo,
Nihil valet penitus, quod jejunus scribo,
Nasonem post calices carmine præibo.
Mibi nunquam spiritus prophetiæ datur,
Nisi tunc cùm fuerit venter bene satur ;
Cum in arce cerebri Bacchus dominatur,
In me Phæbus irruit, ac miranda fatur.*

The infirmity and corruption of our nature
prone to sensuality he acknowledgeth thus.

*Via lata gradior more juventutis,
Implico me vitiis, immemor virtutis,
Voluptatis avidus, magis quam salutis,
Mortuus in anima, curam gero cutis.*

*Mibi cordis gravitas, res videtur gravis,
 Focus est amabilis, dulciorque favis;
 Quicquid Venus imperat, labor hic est suavis,
 Quæ nunquam in mentibus habitat ignavis.*

*Quis in igne positus igni non uratur?
 Quis in mundo demorans castus habeatur?
 Ubi Venus digito juvenes venatur,
 Oculis illaqueat, facie prædatur.*

This lusty Priest when the Pope forbad
 the Clergy their wives, became Proctor for
 himself and them, with these verses: de-
 siring only for his fee, that every Priest
 with his sweet-heart would say a *Pater noster*
 for him.

*Prisciani regula penitus cassatur,
 Sacerdos per Hic & Hæc olim declinatur.
 Sed per Hic solummodo nunc articulatur,
 Cum per nostrum præsulem Hæc amoveatur.*

*Ita quidem presbyter cæpit allegare.
 Peccat criminaliter, qui vult separare,
 Quod Deus injunxerat, fœminam amare.
 Tales dignum duximus, fures appellare.*

*O quam dolor anxius, quam tormentum grave,
 Nobis est dimittere quoniam suave!
 O Romane pontifex, statuisti pravè,
 Ne in tanto crimine moriaris, cave.*

*Non est Innocentius, immo nocens vere,
 Qui quod factio docuit, studet abolere:
 Et quod olim juvenis voluit habere,
 Modo vetus pontifex studet prohibere.*

*Gignere nos præcipit vetus Testamentum:
 Ubi novum prohibet, nusquam est inventum.*

Præsul qui contrarium donat documentum,
Nullum necessarium his dat argumentum.

Dedit enim Dominus maledictionem
Viro qui non fecerit generationem.

Ergo tibi consulo, per hanc rationem,
Gignere, ut habeas benedictionem.

Nonne de militibus milites procedunt ?

Et reges à regibus qui sibi succedunt ?

Per locum à simili, omnes jura ledunt

Clericos qui gignere crimen esse credunt.

Zacharius habuit prolem & uxorem,
Per virum quem genuit adeptus honorem :

Baptizavit enim nostrum Salvatorem :

Pereat, qui teneat novum hunc errorem.

Paulus cælos rapitur ad superiores,

Ubi multas didicit res secretiores,

Ad nos tandem rediens, instruensque mores,

Suas (inquit) habeat quilibet uxores.

Propter hæc & alia dogmata doctorum,

Reor esse melius, & magis decorum,

Quisque suam habeat & non proximorum,

Non incurrat odium & iram eorum.

Proximorum fæminas, filias & neptes

Violare nefas est, quare nil disceptes,

Verò tuam habeas, & in hac delectes,

Diem ut sic ultimum tutius expecies.

Ecce jam pro clericis multum allegavi,

Nec non pro presbyteris plura comprobavi,

Pater noster nunc pro me quoniam peccavi,

Dicat quisque presbyter, cum sua suavi.

Merry Michael the Cornish Poet, whose
Rythmes for merry England you may read
in the seventh page, begged his exhibitor

of King Henry the Third with this Distich.

*Regie rector, miles ut Hector, dux ut Achilles,
Te quia sector, mellee vector, * mel mihi stilles.*

* Money
my honey

The same Michael highly offended with Henry of Aurench the Kings Poet for disgracing Cornwall, thought to draw blood of him with these bobbing Rythmes.

*Est tibi gamba capri, crus passeris, & latus apri,
Os leporis, catuli nasus, dens & gena muli,
Frons vetula, tauri caput, & color undiq; Mauri:
His argumentis quænam est argutia mentis?
Quod non à monstro differs, satis hic tibi monstro.*

If you please to hear a solemn Plea at Reasons bar between the Eye and the Heart, run over this, which a Country man of ours made in the time of King Henry the Third.

*Quisquis cordis & oculi
Non sentit in se jurgia,
Non novit qui sunt stimuli,
Quæ culpæ seminaria.*

*Causam nescit periculi,
Cur alternant convitia,
Cur procaces & æmuli
Replicent in se vitia.*

*Cor sic affatur oculum,
Te peccati principium,
Te fontem, te stimulum,
Te mortis voco nuntium.*

Tu domus meæ janitor,
 Hosti non claudis ostium,
 Familiaris proditor
 Admittis adversarium.

Nonne fenestra diceris
 Quod mors intrat ad animam,
 Nonne quod vides sequeris
 Ut bos ducius ad victimam?

Saltem sordes quas ingeris;
 Cur non lavas per lachrymam?
 Aut quare non erueris
 Mentem fermentans azymam?

Cordi respondet oculus,
 Injuste de me quereris,
 Servus sum tibi sedulus,
 Exequor quicquid jusseris.
 Nonne tu mihi præcipis,
 Sicut & membris cæteris?
 Non ego, tu te decipis,
 Nuntius sum quò tu miseris.

Cur damnatur apertio,
 Corpori necessaria,
 Sine cuius obsequio,
 Cuncta languent officia?
 Quo si fiat ereptio,
 Cum sim fenestra pervia,
 Si quod recepi nuntio,
 Quæ putatur injuria?

Addo quod nullo pulvere
 Quem immitto pollueris,
 Nullum malum te ledere
 Potest, nisi consenseris.

De corde mala prodeunt,
 Nihil invitum pateris,

*Virtutes non intereunt,
 Nisi culpam commiseris.
 Dum sic uterque disputat
 Solutis pacis osculo:
 Ratio litem amputat
 Desinitivo calculo.
 Utramque reum reputat,
 Sed non pari periculo,
 Nam cordi causam imputat,
 Occasionem oculo.*

Dan Elingham, a Monk of Linton of Saint
Benedict's order, coming to the White-fryers
 in Nottingham, found there *John Baptist* paint-
 ed in a white Fryers weed, whereat marvail-
 ing, he coaled out these rithms upon the wall
 near to the picture,

*Christi Baptista, vestis non te decet ista,
 Qui te vestivit fratrem, maledictus abivit.
 Nunquam Messias frater fuerat, nec Helias,
 Non stat plebs leta, dum sit pro fratre propheta.
 Si fratrem Jonam fingis, Geezi tibi ponam:
 Ac Jebuseum, ne jungas his Heliseum.*

But a white Frier there answered *Eling-*
ham, with these following in the person of
John Baptist.

*Elingham mentiris, metris fatuis quoque miris,
 Atque ea quæ nescis sic astruis ut ea quæ scis:
 Nam Deus est testis, decet hæc me candida ve-
 stis,
 Plusquam te vestis pulla, sive nigra cuculla.*

Sum

*Sum Carmelita meritò, sed tu Geezita.
Ac frater ficius Benedicti, non benedictus.*

He which made this, when King Edward the First, and the Pope concurred in exacting a payment from the Clergy, should have smarted, had he been known.

*Ecclesie navis titubat, regni quia clavis
Errat: Rex, Papa facti sunt unica capa:
Hoc faciunt do, des, Pilatus hic, alter Herodes.*

* Salomon a Jew fell into a Jakes at Tewx-bury upon a Saturday, a Christian offered to pull him out, but he refused, because it was the Sabbath day of the Jews, whereupon the Christian would not suffer him to be drawn out upon the Sunday being the Sabbath of the Christians, and there he lay. This was then briefly expressed Dialogue-wise between the Christian and him in these rythming Verses.

*Tende manus Salomon, ego te de stercore tollam:
Sabbata nostra colo, de stercore surgere nolo.
Sabbata nostra quidem Salomon celebrabis ibidem.*

A merry learned Lawyer which had received Wine for a reward, or remembrance, from the Abbot of Merton, who had entertained him in a cause, sent these two Verses, as standing upon his integrity against bribes, and requiring rather good evidence, than good Wine.

Vinum

*Vinum transmissum nunc me facit esse remissum,
Convivis vina, causis tua jura propina.*

The Abbot which perswaded himself what would move the Lawyer, when Wine could not, returned these three Distichs.

*Tentavi temere vino te posse movere,
Non movi verè, sed fortè moveberis ære.*

*Vinum non quæris, sed tinnit si sonus æris,
Et spe duceris, forsitan alter eris.*

*Ut mihi sis mitis, tibi nisi pocula vitis,
Nec tamen illa sitis desinit, unde sitis.*

King Edward the Third when he first quartered the Arms of France with England, declared his claim in this kind of Verse, thus,

*Rex sum regnorum bina ratione duorum,
Anglorum regno sum Rex ego jure paterno,
Matris jure quidem Francorum nuncupor idem.
Hinc est Armorum variatio facta meorum.*

These following were made by his Poet, when Philip de Valoys the French King lurked in Cambray, and so well liked of him, that he sware by Saint George they were valiant Verses; and commanded them to be shot upon an arrow into the City, as a cartel of challenge.

*Si valeas, venias Valoys, depelle timorem,
Non lateas, pateas, maneas, ostende vigorem.*

In the Chapter house of York Minster is written this in commendation thereof.

Ut rosa flos florum, sic est domus ista domorum,

The Exchequer officers were extortours in the time of King Henry the 4. otherwise *Henry Bell* Collectour of the Custome, (as he stilled himself at that time,) would never have written a riming long Satyre against them, which beginneth thus.

*O Scacci Camera, locus est mirabilis ille.
Ut referam vera, tortores sunt ibi mille.
Si contingat ibi temet quid habere patrandum,
Certe dico tibi cætum reperire nefandum.*

And concludeth in this manner.

*O sic vexate tortoribus & cruciate,
Non dices verè propter tales Miserere.*

But this is good advice, which he giveth to such as have to deal with the officers of the Receipt.

*Qui tallas scribunt, cum murmure sæpe loquuntur,
Summis quique solent in magna scribere pelle.
Scribere valdè dolent, dùm non sit solvere bellè.
Escas manè datas propter jentacula pones,*
Costas

*Costas affatas, pisces, pinguesque capones,
Illos confortata pariter per fortia vina,
Westminster porta, pro talibus est medicina.*

Now for the Fleet then, he writeth thus:

*Cum sis in Fleta, patieris mille molesta,
Illic dona dabis, si sanus vis fore puncto ;
Nam custos Fleta bona de prisonibus unit,
Ni solvant late mox hos per vincula punit :
Illis qui baculos portant, ostendere debes
Valde pios oculos, & ludere præbeo, præbes :*

In the time of King Henry the 4. when in leaving of a Subsidy, the rich would not, and the poor could not pay, so they of the meaner sort bare the burthen: a skilful dicer, and no unskilful rimer wrote these verses.

*Dews Ace non possunt, & Sice Sinke solvere
nolunt :
Est igitur notum, Cater Tre solvere totum.*

Of the decay of gentry one made these rithms :

*Ex quo nobilitas servilia capit amare,
Nobilitas capit cum servis degenerare.*

Many more and of great variety of metres in this kind I could present you withal, for these rithmers have as curious observations in their *Arte Rithmizandi*, as the Italian makers, in their *Stanzas*, *Quartetts*, *Tercetts*, *Octaves* :
but

but now they are counted long-eared which delight in them.

Beside these, our Poets have their knacks as young Scholars call them, as *Echos*, *Achrostichs*, *Serpentine Verses*, *Recurrents*, *Numerals*, &c. yea and our prose Authours could use *Achrostichs*, for *Ranulph* of *Chester* began the first Chapter of his *Polychronicon* with *P.* the second with *R.* the third with *E.* the fourth with *S.* the fifth with *N.* and so forth, as if you would spell the first Chapters of his Book, you shall find, *Presentem Chronicam compilavit Ranulphus Monachus Cestrensis*. And why not as well as *Agapetus* the Greek, who did the like in his admonitions to *Justinian* the Emperour.

But I will end with this of *Odo*, holding Master Doctours Mule, and *Anne* with her Table-cloth: which cost the Maker much foolish labour, for it is a perfect Verse, and every word is the very same, both backward and forward.

Odo tenet mulum, madidam mappam tenet Anna.

Anna tenet mappam madidam, mulum tenet Odo.

Impresses.

AN Impress (as the *Italians* call it) is a device in Picture with his Motto, or Word, born by Noble and Learned Parsonages, to notify some particular conceit of their own: as Emblems (that we may omit other differences) do propound some general instruction to all; as for example: Whereas *Cosmi Medici* Duke of *Florence* had in the ascendent at his Nativity the sign *Capricorn*, under which also *Augustus* and *Charles* the Fifth, two great and good Princes were born; he used the celestial sign *Capricorn*, with this Motto, *FIDEM FATI VIRTUTE SEQUEMUR* for his Impress, particularly concerning his good hope to prove like unto them. But a fair Woman pictured with an Olive Crown representing *Peace*, carrying in one hand the horn of Plenty, leading a little golden boy for *Plutus* in the other, with, *EX PACE RERUM OPULENTIA*, is an Emblem, and a general document to all, that Peace bringeth Plenty.

There is required in an Impress (that we may reduce them to few heads) a correspondency of the picture which is as the body; and the Motto, which as the soul giveth it life. That is, the body must be of fair representation,

presentation, and the word in some different language, witty, short, and answerable thereunto; neither too obscure, nor too plain, and most commended when it is an *Hemistich*, or parcel of a verse.

*Britannia
Camdeni.*

According to these prescripts neither the stars with the Moon in *Tideus* shield in *Æschilus*; neither *Amphidraus* Dragon in *Pindar*; neither the stem of the ship used for a seal by *Pompey*, can have here place: Much less the reverses in Roman Coyns, which were only historical memorials of their acts, as that of *Claudius*, with a plow-man at plow, and this *COL. CAMALODUN* was to signifie that he made *Maldon* in *Essex* a Colony, and that of *Hadrian* with an Emperour, three souldiers, and *EXERC. BRITANNICUS*, was in memory of some good service by the three Legions resiant in this Isle at *York*, *Chester*, and *Car-leon* upon *Uske*. That also of *Severus* with a woman sitting upon Clifses, holding an ensign in one hand, and as it were writing upon a shield, with *VICTORIA BRITANNICA*, was only to shew his victories here.

Such also as are set down in *Notitia Provinciarum*, as a Boor seiant for *Jovii*; a circle party *per Saltier* for *Britanniciani*; a carbuncle (as Blazoners term it) for *Britannici*, &c. cannot be admitted into the number of *Impresses*, for they were the severall ensignes of severall military Companies, whereof the two last seemed to be levied out of this Isle.

Childish

Childish it is to refer hither the shields of King *Arthur's* round-table-Knights, when they were devised, as it is probable, for no other end, but to teach young men the terms of Blazon.

Neither are Arms to be referred hither, which were devised to distinguish Families, and were most usual among the nobility in wars, tilts and tournaments in their Coats called *Coat-armours, Shields, Standards, Banners, Pennors, Guydons*, until about some hundred years since, when the *French* and *Italian* in the expedition of *Naples*, under *Charles* the eighth began to leave Arms, haply for that many of them had none, and to bear the Curtains of their Mistresses Beds, their Mistresses Colours, or these Impresses in their banners, shields and caparisons: in which the English have imitated them: and albeit a few have borrowed somewhat from them, yet many have matched them, and no few surpassed them in witty conceit, as you shall perceive hereafter, if you will first give me leave to remember some imperfect Devices in this kind of some former Kings of *England*, which you may well say to be liveless bodies, for that they have no word adjoyned.

Of King *William* the Conquerour I have heard none, neither dare (as *Jovius* taketh the *Sphinx* on *Augustus* signet for an Impress) to set down our Conquerours Seal, which had his own picture on horse-back, with these verses to notifie his Dominions:

Hoc Normannorum Willelmum nosce patronum :

On the other side ;

Hoc Anglis Regem signo fatearis eundem :

As a King of *Sicily* had, about that time, this ;

Apulus, & Calaber, Siculus mihi servit & Afer.

Stephen of *Blois* the Usurper took the sign *Sagittarius*, for that he obtained this Kingdom when the Sun was in the said sign.

King *Henry* the second grievously molested by the disobedience of his four sons, who entred into actual rebellion against him, caused to be painted in his great Chamber at his palace in *Winchester*, an Eagle with four young Chickens whereof three pecked and scratched him, the fourth picked at his eyes. This his device had no life, because it had no Motto : but his answer gave it life, when he said to one demanding his meaning, That they were his sons which did so peck him, and that *John* the youngest, whom he loved best, practised his death more busily than the rest. [*Giraldus Cambrensis distincti.*]

King *Henry* the third as liking well of Remuneration, commanded to be written in his Chamber at *Woodstock*, as it appeareth in the Records in the Tower,

Qui non dat quod amat, non accipit ille quod optat.

Edmund Crouch-backe his second son, first Earl of *Lancaster*, used a red Rose, where with his Tomb at *Westminster* is adorned.

Edward the third bare for his device, the rays of the Sun dispersing themselves out of a cloud, and in other places a golden trunk of a tree.

The victorious *Black Prince*, his son, used sometimes one Feather, sometime three, in token, as some say, of his speedy execution in all his services, as the Posts in the Roman times were *Pterophori*, and wore feathers to signifie their flying post-haste. But the truth is, that he wonne them at the battell of *Cressy*, from *John King of Bohemia*, whom he there slew: wherunto he adjoyned this old English word *IC DIEN*, that is, *I* Theger serve, according to that of the Apostle, *The heir while he is a child differeth nothing from a servant*: These feathers were an ancient ornament of military men, and used for Crests, as it is evident by that of *Virgil*:

Cujus olivine surgunt de vertice penne:

And were used by this Prince before the time of *Canoy Chan* the Tartarian, who because his life was saved by an Owl, would

have his people wear their feathers : from whom *Hæithon* fableth, that the people of *Europe* received first the use of feathers.

John of *Gaunt* Duke of *Lancaster*, brother to this Prince, took a red Rose to his device (as it were by right of his first wife, the heir of *Lancaster*, as *Edmund* of *Langley*, Duke of *York*, took the white Rose. Before these two brethren took these two Roses, which the fautors and followers of their heirs after bare in that pitiful distraction of *England*, between the families of *Lancaster* and *York*, a white Rose-tree at *Longleete* bare upon one branch a fair white rose on the one side, and as fair a red rose on the other; which might as well have bin a fore-token of that division, as the white Hen with the bay-sprig lighting in the lap of *Livia Augusta*, betokened the Empire to her posterity : which ended in *Nero*, when both the brood of that hen failed, and the bays of that sprig withered.

The said *Edmund* of *Langley*, bare also for an Impress a Faulcon in a fetter-lock, implying that he was locked up from all hope and possibility of the Kingdom, when his brethren began to aspire thereunto. Whereupon he asked on a time his sons when he saw them, beholding this device set up in a window, what was Latin for a fetter-lock : whereat when the young gentlemen studied, the father said, Well, if you cannot tell me, I will tell you, *Hic, Hæc, Hoc, taceatis*, as advising them to be silent and quiet, and therewithal said,

said, *Yet God knoweth what may come to pass hereafter.* This his great Grandchild King *Edward* the fourth reported, when he commanded that his younger son *Richard* Duke of *York*, should use this device with the fetterlock opened, as *Roger Wall* an Herald of that time reporteth.

King *Richard* the second, whose untrained youth, and yielding lenity hastned his fall, used commonly a white Hart couchant with a Crown, and chain about his neck. For wearing the which, some after his deposition. lost their lives. He also used a pescod branch with the cods open, but the pease out, as it is upon his Robe in his Monument at *Westminster*.

His wife *Anne*, sister to *Winceslaus* the Emperour bare an Ostrich, with a nail in his beak.

King *Henry* the fourth (as it is in Master *Garter's* book) used a Fox tail dependent, following *Lysanders* advice, if the Lyons skin were too short, to piece it out with a Foxes case.

His half brethren surnamed *Beaufort* of *Beaufort* in *France* (which came to the house of *Lancaster*, by *Blanch* of *Artois*, wife to *Edmund*, first Earl of *Lancaster*) and who after were Dukes of *Sommerset*, &c. bare a Portcullis gold; whereunto not long afterward was added this word *ALTERA SECURITAS*. And not long since by the Earls of *Worcester* issued from them, *MUTARE AUT TIMERE SPERNO*.

His younger son *Humsfrey*, duke of *Glocester*, a noble fautor of good letters; bare in that respect a Laurel branch in a golden cup.

That most martial Prince King *Henry* the fifth, carried a burning Cresset, sometime a Beacon: and for his word, (but not appropriate thereunto,) *UNE SANS PLUS*, *One and no more.*

King *Henry* the sixth had two feathers in saltier.

King *Edward* the fourth bare his white Rose, the fetter-lock before specified, and the Sun after the battel of *Mortimers* cross, where three Suns were seen immediately conjoyning in one.

King *Richard* the third bare a white Boar, which gave occasion to the rime that cost the maker his life.

*The Cat, the Rat, and Lovell the Dog,
Rule all England under a Hog.*

King *Henry* the seventh, in respect of his descent from the house of *Somerset*, used the Portcullis before mentioned; and in respect of the union of the two houses of *Lancaster* and *York* by his marriage, the white Rose united with the red, sometime placed in the Sun. And in respect he was crowned in the field with King *Richards* crown, found in a hawthorn bush, he bare the hawthorn bush with the crown in it; and with this he filled the windows at *Richmond*, and his chappel at *Westminster*.

His wife *Queen Elizabeth* had a white and red rose knit together.

His mother *Lady Margaret*, Countess of *Richmond*, had three white Daisies growing upon a turf.

When King *Henry* the eighth began his reign, the English wits began to imitate the French and Italian in these devices, adding the Mots. First King *Henry* himself at the interview between him and King *Francis* the first, whereat also *Charles* the fifth was present, used for his Impress, an English Archer in a green coat, drawing his arrow to the head, with this inscription, *CUI ADHÆREO, PRÆEST*: when as at that time those mighty Princes banding one against the other, wrought him for their own particular.

His second wife *Queen Anne*, a happy mother of *Englands* happiness by her most happy daughter, bare a white crowned Faulcon, holding a Scepter in her right talon, standing upon a golden trunk, out of the which sprowted both white and red roses, with *MIHI ET MEÆ*.

To the honour of *Queen Jane*, who died willingly to save her child King *Edward*, bare a Phoenix in his funeral-fire, with this Motto, *NASCATUR UT ALTER*.

King *Edward* the sixth bare (as the black-Prince) three feathers in a Crown while his Father survived, as Prince of *Wales*, with *IC DIEN*. Albeit he was never created.

Queen Mary when she was Princess, used

both a red and white Rose, and a Pomegrate knit together, to shew her descent from *Lancaster, York, and Spain*. When she came to the Kingdom, by perswasion of her Clergy, she bare winged Time drawing Truth out of a pit, with *VERITAS TEMPORIS FILIA*.

Her Successor (of blessed memory) *Queen Elizabeth*, upon occasions, used so many heroicall devices, as would require a volume; but most commonly a Sive without a Mot; for her words, *VIDEO, TACEO*, and *SEMPER EADEM*, which she as truly and constantly performed.

Cardinal Poole shewed the terrestrial globe incompassed with a Serpent, adding this out of *St. Mathew*, *ESTOTE PRUDENTES*.

NOW I will descend from the blood Royal and former time, and present unto you a few Impresses used by noble, and gentlemen of our nation, in our age, without commenting upon them, as the Italians use. For the persons names I am to be pardoned, as knowing them not, when I observed them at Tilts and elsewhere: But such as adjoynd after the old and most laudable Italian manner, their Arms withal.

He signified his constancy in adversity, which painted a man swimming and striving against the stream in a tempestuous sea, with this; *ANIMUS TAMEN IDEM*.

Desirous

Desirous was he to rise, but found counter-
blasts, who figured a man ascending a Moun-
tain, but repell'd with contrary winds, with this
Motto, *NITENS AD SUMMA REPELLOR.*

Henry Howard Earl of Surrey, Son and
Heir to Thomas Duke of Norfolk, devised for
himself, I know not upon what consideration;
a broken pillar with this word, *SAT SU-
PEREST.* But I read he was charged at his
arraignment with that device, the impaling
of his Arms with the Arms of Saint Edward,
and erecting three Banqueting houses, as
Bastilions in his Garden near *Normich*; as
matters of great consequence and high trea-
son, to the loss of his life. This is that no-
ble Earl of *Surrey*, who first among the No-
bility of *England*, conjoyned the honour of
Learning to the honour of high Parentage.
Of whom the learned *Hadrianus Junius*
giveth this testimony in *Latine*, which I can-
not so well express in *English.* *Heroicum*
corporis filium, ingenium velox, & expromptum,
memoria inexhausta, plenoque Mythridatica, ser-
mo ab ipsis Gratiis efficitus, linguarum multiplex
cognitio, &c.

He would either find a way or make a way
to his preferment, which caused to be pour-
trayed, a hand working out a way in a craggy
hill with a pick-axe, and this word, *INVE-
NIT, AUT FACIT.*

Sir Philip Sidney, to note that he persisted
always one, depainted out the *Caspian Sea* sur-
rounded with his shores, which neither ebbeth
nor floweth, and over it, *SINE REFLUXU.*

He

He acknowledged his essence to be in his gracious Sovereign, which bare a Sun-dial, and the Sun setting, adding *OCCASU DESINES ESSE*.

He might seem to bear a vindicative mind, but I think it was for some amorous affection, which bare a flie upon an eye, with *SIC ULTUS PEREAM*.

Upon his Princes favour he wholly relyed, which devised the Sun shining upon a bush, subscribing *SI DESERIS PEREO*.

As he which in like sense bare the Sun reflecting his raies from him, with *QUOUSQUE AVERTES?*

His devout mind to his Lady he devoutly, though not religiously shewed, which under *Venus* in a cloud changed the usual prayer into *SALVA ME DOMINA*.

He shewed his affectionate good-will in height of courage, that shewed in his shield, *Atlas* bearing Heaven with a roul inscribed in *Italian*, *INTENDAM CHI PUO*.

The force of love was well figured by him that gave an Unicorn (haply the badg of his Family) reposing his head in a Ladies lap, with this word, *O QUANTA POTENTIA*.

Excellent was that of the late Earl of *Essex*, who when he was cast down with sorrow, and yet to be employed in Arms, bare a black mourning shield without any Figure, but inscribed, *PAR NULLA FIGURA DOLORI*.

A stedfast settled mind was in that Gentleman, that devised for himself a *Pyramis* open

to wind and weather, with *NEC FLATU, NEC FLUCTU*.

He noted our peaceable times, which having a Martial mind shewed an armed Knight soundly sleeping in a cock-boat upon a calm Sea, with *ÆQUORA TUTA SILENT*.

He played with the name, and hoped remedy to his Love, which devised a Rose, with that of *Ovid*, (leaving out the Negative) *AMOR EST MEDICABILIS HERBIS*.

A Gentleman committed, and after with his great commendation enlarged, took to him for an Impress, a Ball upon a Racket, superscribing, *PERCUSSA RESURGO*.

The Sun declining to the West, with *Occidens, Occidens*, I being short in the first word, and long in the second, shewed that the safety and life both of the bearer and of others did depend on the light and life of the Sovereign.

A studious lover of good letters framed to himself only the figure of *I*, with this philosophical principle, *OMNIA EX UNO*.

Out of Philosophy likewise another, to notifie his greatest impeachment, drew this principle, *EX NIHILO NIHIL*: and inscribed it bend-wise, with his Arms in a bare shield.

One weighed down with some adverse hap, and yet not altogether hopeless, painted an heavy stone fastned to a man's arm, with, *SPES MIHI MAGNA TAMEN*.

Neither seemed he void of all hope for his pains after long service, which painted a fallow

low

low field with, *AT QUANDO MESSIS?*

The Needle in the Sea-Compass still moving but to the North point only with *MOVEOR IMMOTUS*, notified the respective constancy of the Gentleman to one only.

The ornament of our Land was meant by him which placed only the Moon in Heaven in full light with *QUID SINE TE COELUM?*

Far was he from *Venus* service which bare *Venus* pourtrayed in a Cloud with *NIHIL MINUS*.

But wholly devoted was he to that Goddess, which contrariwise bare the Astronomical character of *Venus*, with *NIHIL MAGIS*.

The successive variety of worldly affairs, or his own favours, a studious Gentleman well noted, which painted in an Hemisphere some Stars rising, some setting, with *SURGUNTQUE CADUNTQUE VICISSIM*.

His whole trust reposed that good Divine in God, which after some adversities set upon a Rock beaten with wind and weather, to express his state yet standing, with *DEO JUVANTE, DEO CONSERVANTE*.

Heavenly cogitations were in him, who only figured a man kneeling, with his hands lifted up to the Heavens, with this inscribed, *SUPREMA OPTIMA MUNDI*.

A very good invention was that to shew his stay and support by a Virgin Prince, who presented

presented in his shield, the Zodiack with the Characters only of *Leo* and *Virgo*, and this word, *HIS EGO PRÆSIDIIIS*.

It may be thought that he noted deserts to be every where excluded, and meer hap to raise most men, who inscribed within a Laurel Garland, *FATO NON MERITO*.

A lavish Tongue might seem to have damned the Gentleman, which took for his device a Landskip, as they call it, and solitary Mountains, with *TOTI MONTES, TUTUM SILENTIUM*.

He had no great care to express his conceit in an Impress, which nevertheless he did express, which bare a White Shield inscribed, *NEC CURA NEC CHARACTER*.

No Knight of *Venus* was he, who as triumphing over her force, bare her Son (winged *Cupid*) in a Net, with *QUI CAPIT CAPITUR*.

The Star called *Spica Virginis*, one of the fifteen which are accounted to be of the first magnitude among the Astronomers, with a scrole inwritten, *MIHI VITA SPICA VIRGINIS*, declared thereby haply, that he had that Star in the Ascendent at his Nativity, or rather that he lived by the gracious favour of a Virgin Prince.

One in our Sea-faring Age adventuring himself and all he had to the Seas, proposing no certain arrival to himself, made a Ship with full sail in the Sea, and superscribed, *PONTUS INIGNOTO*.

His

His mind mounted above the mean which devised for himself, one that had clambred much more than half the way of a steep Mountain, adding this word near him, *DIXERUNT FATUI*, omitting the other part of the Verse, *Medium tenuere beati*.

Likewise he hoped to attain the height of his desire, which made one climbing to the middle of a *Pyramis*, with *HUC SPE*, by him, and *ILLIC SPES* above him.

Another also which climbed in his conceit, but as it seemeth fearing a fall, made a man upon the upper degrees of a Ladder, with this Motto adjoyned, *NON QUO SED UNDE CADO*.

He referred Fate, Fortune and all to his Sovereign, which drew for himself the twelve Houses of Heaven, in the form which *Astrologians* use, setting down neither Sign, nor Planet therein, but only placing over it this word, *DISPONE*.

The like reference had he which only used a white Shield, and therein written, *FATUM INSCRIBAT ELIZA*.

It may be doubtful whether he affected his Sovereign, or Justice more zealously, which made a man hovering in the Air, with *FEROR AD ASTRÆAM*.

You may easily conjecture what he conceived, who in his Shield reared an Oare with a sail fastned thereunto, adding, *FORS ET VIRTUS MISCENTUR IN UNUM*.

Full of loving affection was he to his Lady, which bare a Rose upon his pricking branch,

branch., with *ABIGITQUE TRAHIT-
QUE.*

With many a blustering blast he seemed to have been tossed, which painted an Horizon, with all the Cardinal and collateral winds blowing, and in the midst *R APIUNT-
QUE FERUNTQUE.*

As to the honour of *Magellanus* (whose Ship first passed round about the World, though he miscarried) was devised the terrestrial Globe, with *TU PRIMUS CIRCUM-
DEDISTI ME.* So our Sir *Francis Drake*, who fortunately effected the same, had devised for him a Globe terrestrial, upon the height whereof is a Ship under sail, trained about the Globe with two golden halves, by direction of an hand out of a Cloud, and a Dragon volant upon the hatches, regarding the direction with these words, *AUXILIO
DIVINO.*

An Impres too perplexed and unfitting for so worthy a man, who as one said to him most excellently in this Distich.

*PLUS ULTRA, Herculeis inscribis, Drake,
columnis,
Et magno dicas Hercule major ego.*

A man very worthy to be eternized by some good pen, as also his servant *John Oxen-
bam*, who arriving with seventy men in the straight of *Dariena* in *America*, drew a land his Ship, and hiding it with boughs, marched over the Land with his Company, guided
by

by *Negroes*, until he came to a River where he cut Wood, made him a Pinnace, entered the South Sea, went to the Island of *Pearls*, layd there ten days, intercepted in two *Spanish* Ships sixty thousand weight of gold, and one hundred thousand in Bars of silver, returned safely to the main Land: but through the mutiny of his Souldiers he miscarried, and as the Poet saith, *Magnis excidit ausis*, in an adventure never attempted by any, and therefore not to be forgotten, when as the *Lopez*, a *Spaniard* hath recorded it not without admiration, as you may see in the Discoveries of the learned and industrious Mr. *Richard Hackluit*: But pardon this digression occasioned by the memory of Sir *Fr. Drake*.

It seemed a difficulty unto him to live rightly either in liberty or bondage, which painted one Greyhound, coursing, with *I N L I B E R T A T E L A B O R*, and another tied to a tree gazing on the game, with, *I N S E R V I T U T E D O L O R*.

I cannot imagine what he meant, which took for his devise a small brook passing along the Lands mildly, till it came to a dam, and there rising and raging overflowed the lands, with *MAGIS MAGIS QUE*, written in the place overflowed: unless he would give us to understand that the more his affections were stopped, the more they were stirred.

He which took a man armed at all points, with *ME ET MEUM*, while he shewed a resolution

resolution in his own behalf, forgat God; and that of King *Henry* the Eighth, *DIEU ET MON DROIT*, God and my Right.

In the Impresses of *Ruscelli* I find that Sir *Richard Shelley*, Knight of *S. Johns*, used a White Falcon, with this *Spanish* Motto, *FEYFID AL GULA*, *Id est*, Faith and gentleness, which Falcon he quartered in his Arms by the name of *Michelgrove*, as they say.

Whereas the Laurel sacred to Learning is never hurt by lightning, and therefore the Cock resorteth thereunto in tempests, as natural Historians testifie: He seemed studious of good learning, and fearful of danger, which caused to be painted for him a Cock under a Laurel, with *SIC EVITABILE FULMEN*.

An amorous affection was only noted in him which set down an eye in an heart, with *VULNUS ALO*.

He also held one course, and levelled at one mark, which made a River in a long tract disgorging himself into the Sea, with *SEMPER AD MARE*.

He doubted not to find the right course by indirect means, which did set down a spherical crooked pair of Compasses, with *PER OBLIQUA RECTA*.

He proposed to himself honour in Martial service, which made a Trophée, or trunk of a Tree with Harness and Abilllements of War, and a Sepulchre not far off, adding underneath, *AUT SPOLIIS LA-*

TEMUR OPIMIS. Omitting that which followeth in *Virgil*, *Aut letho insigni*.

A wary man would he seem, and careful for his own, which shewed a Village on fire, with *JAM PROXIMUS ARDET*.

Tyred might he seem with Law-delays, or such like suits, which devised for himself a tottering Ship with torn sails driven up and down, with *JAM SEPTIMA PORTAT*. You know what followeth, *Omni-bus errantem terris & fluctibus estas*.

In the beginning of her late Majesties Reign, one upon happy hope conceived, made an half of the Zodiack, with *Virgo* rising, adding *JAM REDIT, ET VIRGO*: suppressing the words following, *Redeunt Saturnia regna*.

Variety, and vicissitude of humane things he seemed to shew, which parted his shield, *Per Pale, Argent & Sables*, and counterchangeably writ in the Argent, *ATER*, and in the Sables, *ALBUS*.

He elegantly shewed by whom he was drawn, which depainted the Nautical Compass, with *AVT MAGNES, AVT MAGNA*.

Another ascribing his life and all to his Lady, pictured a Tree near a Spring, and at the root thereof, *QUOD VIVAM, TVVM*.

He shewed himself to be a Martial, and a Mercurial man, which bare a Sword in one hand, and a Bay in the other, with *ARTI ET MARTI*.

It might seem a craving Impress, which set nothing but Ciphers down in a roul, with *ADDE VEL UNUM*.

Likewise he which set down the nine numeral figures, with *ADDE, VEL AD-IME*.

His meaning might be perceived out of the last Eclogue of *Virgil*, containing *Gallus's* loving Lamentations, which portraied a Tree, and the Bark engraved E, adding this word, *CRESCE TIS*.

Studious in *Alchymy* might he seem, or in some abstruse Art which he could not find out, which shewed for his device only a golden branch, with *LATE T ARBORE OPACA*.

He seemed not to respect hopeful tokens without good effects, which made a Ship sinking, and the Rainbow appearing, with *QUID TU, SI PEREO*.

I know one which, overcome with a predominant humour was so troubled with a fanciful vain cogitation, that no counsel or company could withdraw him from it, figured a man with a shadow projected before him, with this word, *IT COMES*.

A Gentleman Scholar drawn from the University where he was well liked, to the Court, for which in respect of his bashful modesty, he was not fit; painted a red Coral branch, which while it grew in the Sea was green, with this, *NUNC RUBE O, ANTE VIREBAM*.

Master *Richard Carew* of *Anthony*, when

he was in his tender years, devised for himself an Adamant upon an anvile, with a hand holding an hammer thereover, and this *Italian* Motto, *CHEVERACE DURE-RA*: which also contained his name Anagrammatically.

He seemed not to be sufficiently warmed, living in the Sun-shine of the Court, which framed for his device a Glafs of Parabolical concavity, or burning-glass, as some call it, with the Sun shining over it, and a combustible matter kindled under it, with *NEC DUM CALESCO*.

He doubted not but continual suit would mollifie his Mistris heart, which made an Eye dropping Tears upon an Heart, with *SÆPE CADENDO*.

He lacked but some gracious hand to effect some matter well forward, which made more than half a circle with a pair of compasses, the one foot fixed in the centre, the other in the circumference, placing thereby, *AD DE MANUM*.

His conceit was godly and correspondent to his name, who made an Hart in his race to a fountain, and over it, *UT CERVUS FONTEM*, and under it, *SIC ABRAHAMUS CHRISTUM*, The meaning is plain to all which know Scriptures; and I take the Gentleman's name to be *Abraham Hartwel*. The same Impress was used by *Boromeo* the best Cardinal which I have heard of, but with this word, *UNA SALUS*.

When the *Spaniards* purposed the Invasion

1558. and their Navy was scattered to their confusion, by a Ship fired and carried among them by direction from her late Majesty; A Gentleman depainted that Navy in confusion with a fired Ship approaching, adding to Her Honour out of *Virgil*, *DUX FÆMINA FACTI*.

This calls another to my remembrance, which I have seen cast in silver, as concerning that matter, A great Navy upon the Sea near the South coast of *England*, with *VENIT, VIDIT, FUGIT*: As that of *Julius Cæsar*, when he had overcome *Pharnaces*, *VENI, VIDI, VICI*.

About the time, when some dislikes grew between the *English* and the States of the United Provinces, they fearing that it might tend to the hurt of both, caused to be Imprinted two pitchers floating on the water upon a *Medalia*, with *SI COLLIDIMUR, FRANGIMUR*.

In the like sence, there were coyned pieces with two Oxen drawing the plough, the one marked with a Rose for *England*, the other with a Lion on the shoulder for *Holland*, and written thereby, *TRAHITE ÆQUO JUGO*.

He measured himself with a mean, and seemed to rest content, which made a *Tortois* in his shell, with *MECUM HABITO*.

His conceit was obscure to me which painted a *Savage* of *America* pointing toward the Sun, with *TIBI ACCESSU, MIHI DECESSU*.

Sir *Philip Sidney*, who was a long time Heir apparent to the Earl of *Leicester*; after the said Earl had a Son born to him, used at the next Tilt-day following *SPERAVI* dashed through, to shew his hope therein was dashed.

He signified himself to be revived with gracious favour, which made the Sun shining upon a withered tree, but new blooming, with this, *HIS RADIIS REDIVIVA VIRESCO.*

The late Earl of *Essex* took a Diamond only amidst his Shield, with this about it, *DUM FORMAS MINUIS.* Diamonds, as all know; are impaired while they are fashioned and pointed.

Sir *Henry Lea* upon some Astrological consideration, used to her late Majesties Honour, the whole constellation of *Ariadnes* Crown culminant in her Nativity, with this word: *COELUM QUAE SOLUM QUAE BEAVIT.*

A settled conscience did he shew, which made a *Halcyon* hovering against the wind, with *CONSTANS CONTRARIA SPERNIT.* The Fishers do say, that when it is dead and hanged up, it turneth the belly always to the wind.

He might seem to be in some hard distress, which carried a Viper upon his hand, with this word over-written, *MORS, VEL MORVUS.*

He might seem to reach at some of *Vulcans* Orders, which made a Buck casting his horns,

horns, with *INERMIS DEFORMIS* over him ; and under him , *CUR DOLENT HABENTES*.

It was some loving conceit expressed by him, which bare two Torchcs, the one light, the other out , with *EXTINGUORA SIMILI*.

Another presenting himself at the Tilt , to shew himself to be but young in these services, and resolving of no one Impress , took only a white shield, as all they did in old time, that had exploited nothing, and in the base point thereof made a Painters pensil, and a little shell of colours with this *Spanish* word, *HAZED ME QUE QUIRES*, *id est*, Make of me what you will.

At that time one bare a pair of scales, with fire in one balance and smoke in the other, thereby written , *PONDERARE, ERRARE*.

The same day was born by another , many flies about a candle, with *SIC SPLENDIDIORA PETUNTUR*.

In another shield, (if I am not deceived) drops fell down into a fire , and there-under was written , *TAMEN NON EXTINGUENDA*.

The Sun in another shield did seem to cast his rayes upon a Star , partly over-shadowed with a cloud , and thereby was set down, *TANTUM QUANTUM*.

A Letter folded and sealed up, superscribed, *LEGE ET RELEGE*, was born by another , and this last I refer to the Readers consideration.

Confident was he in the goodness of his
 cause, and the Justice of our Land, who on-
 ly pictured *Justitia* with her Ballance and
 Sword, and this being an Anagram of his
 Name, *DUM ILLA, EVINCAM.*

For whom also was devised by his learned
 Friend, *Pallas's* defensive Shield with *Gorgon's*
 head thereon, in respect of his late Sove-
 reigns most gracious Patronage of him, with
 this Anagrammatical word, *NIL MA-
 LUM CUI DE A.*

Epitaphs.

Epitaphs.

Great hath been the care of burial even since the first times, as you may see by the examples of *Abraham*, *Jacob*, *Joseph*, *Joshua*, the old Prophet in *Bethel*, and *Tobie*; and also by that in holy Scriptures: *Mortuo ne deneges gratiam*. The Jews anointed the dead bodies, wrapped them in syndon, layed them in covered sepulchres hewed out of stone: The *Egyptians* embalm'd and filled them with odoriferous spices, reserving them in glass or coffins: the *Assyrians* in wax and honey: the *Scythians* carried about the cleansed carcases to the friends of the deceased for forty days with solemn banquets. And that we may not particulate, the *Romans* so far exceed in funeral honours, and ceremonies, with ointments, images, bonfires of most precious woods, sacrifices, and banquets, burning their dead bodies until about the time of *Theodosius*, that Laws were enacted to restrain the excess. Neither have any neglected burial, but some savage Nations, as *Bactrians*, (which cast the dead to their dogs) some varlet Philosophers, as *Diogenes*, which desired to be devoured of fishes; some

Macrobiss

some dissolute Courtiers as *Mecenas*, who was wont to say.

Non tumulum curo, sepelit natura relictos.

As another said.

De terra in terram, & quævis terra sepulchrum.

Yea, some of especial note amongst us neglecting the last duty either upon a sparing or a precise humour, are content to commit to the Earth their Parents, Wives, and the nearest unto them *in tenebris*, with little better than *Sepulchra asinorum*. As for those which philosophically dislike monuments and memorials after their death, and those that affect them; I think as *Pliny* did, speaking of *Virginus*, and *Apronius*, that both of them do ambitiously march with like paces towards glory, but by divers ways, these openly, in that they desire due titles, those other covertly, in that they would seem carelessly to contemn them.

But among all funeral honours, Epitaphs have always been most respective, for in them love was shewed to the deceased; memory was continued to posterity; friends were comforted, and the reader put in mind of humane frailty.

The invention of them proceeded from the presage or foreseeing of immortality implanted in all men naturally, and is referred

to the Scholars of *Linus*, who first bewailed their Master, when he was slain, in doleful verses, then called of him *Ælinum*, afterward *Epitaphia*, for that they were first sung at burials, after engraved upon the sepulchres.

It were needless to set down here the Laws of *Plato*, that an *Epitaph* should be comprised in four verses; or of the *Lacedemonians*, who reserved this honour only to Martial men, and chaste women: or how the most ancient, (especially Greek,) were written in *Elegiac* verse, after in prose.

How monuments were erected most usually along the high-way-side, to put passengers in mind that they are, as those were, mortal.

How such as violated sepulchres were punished with death, banishment, condemnation to the mines, loss of members, according to circumstance of fact and person, and how sacred they were accounted.

In which regard I cannot but give you the words out of the *Novelle leges Valentin. Augusti, De sepulchris, titulo 5.* which are worth reading. *Scimus, nec vana fides, & solutus membris animis habere sensum, & in originem suam spiritum redire caelestem, hoc libris veteris sapientie, hoc religionis, quam veneramus & colimus, declaratur arcanis. Et licet occasus necessitatem mens divina non sentiat, amant tamen anime sedem corporum reliquorum, & nescio qua sorte rationis occulta sepulchri honore latentur: cujus tanta permaneat cura*

maneat cura temporibus, ut videamus in hos usus sumptu nimio pretiosa montium metalla transferri, operosaque moles censu laborante componi. Quod prudentium certe intelligentia recusaret, si nihil crederet esse post mortem. Nihilis barbara est & vesana credulitas, munus extremum luce carentibus invidere, & dirutis per inexpiabile crimen sepulchris, monstrare celo eorum reliquias humatorum. Against which I cannot without grief remember, how barbarously, and unchristianly some not long since have offended, yea, some *Mingendo in patrios cineres*, which yet we have seen strangely revenged.

I could here also call to your remembrance how the places of Burial was called by St. Paul *Seminatio*, in the respect of the assured hope of Resurrection, of the *Greeks Camiterion*, as a sleeping place until the Resurrection; and of the *Hebrews*, *The House of the living*, in the same respect, as the *Germans* call Church-yards until this day *God's aker* or *God's field*. And in the like sense Tombs were named *Requietoria*, *Ossuaria*, *Cineraria*, *Domus aeternæ*, &c. As you may see in old Inscriptions at Rome, and elsewhere. Which *Lucian* scoffingly termed *Camps* and *Cottages* of *Carkases*.

Notorious it is to all, how the same *Lucian* bringeth in *Diogenes* laughing and out-lauding King *Mausolus*, for that he was so pittifully pressed and crushed with an huge heap of stones under his stately Monument *Mausoleum*, for the Magnificence accounted
among

among the Worlds Wonders : But Monuments answerable to mens worth, states, and places, have always been allowed, yet stately Sepulchres for base fellows have always lien open to bitter Jest, as that marble one of *Licinus* the Barber, which one by the way of comparison thus derided, with a doubt thereon, whether God regarded men of Worth.

Marmoreo Licinus tumulo jacet, at Cato parvo.

Pompeius nullo. Credimus esse Deos?

Whereunto another replied with an assurance, that God doth regard Worthy men.

Saxa premunt Licinum, vehit altum fama Cationem,

Pompeium tituli. Credimus esse Deos.

As for such as bury themselves living, and say they live to themselves, when they live neither to themselves, nor to others, but to their belly, ease, and pleasure, well worthy are they to have while they live, that Epitaph which *Seneca* devised for *Vatia* their fellow, to be inscribed upon his house, *Hic situs est Vatia*, and no memorial at all when they are dead.

It is not impertinent to note in one word, as the Ancient Romans began Epitaphs with *D. M.* for *Dius manibus*. *D. M. S. i. e.*
Diu

Diis manibus sacrum. Hic situs est *Hoffes*, as speaking to the reader. So we and other Christians began them with *Hic deponitur*, *Hic jacet*, *Hic requiescit*, *Hic tumulatur*; in French *Icy gist*, *Here lieth*, and in latter time according to the doctrine of the time *Ora pro*, &c. *Of your charity*, &c. And now after the ancient manner *D. O. M.* for *Deo. Optimo. Maximo. Posteritati Sacrum. Memoriam Sacrum. Deo & Posteris. Virtuti & Honori Sacrum*, &c.

Likewise as our Epitaphs were concluded with *On whose soul God have mercy, Cujus anime propitiatur Deus.* God send him a joyful resurrection, &c. So theirs with, *Hoc Monumentum posuit vel fecit*, in these letters, *M. P. M. F.* in the behalf of him that made the Monument. With *Vale, Vale, & Salve anima, nos eo ordine, quo natura jussit sequemur.* With *H. M. H. N. S.* for *Hoc monumentum heredes non sequitur.* When they would not have their heirs entombed therein; with *Rogo per Deos superos inferosque ossa nostra ne violes.* And most commonly with *Sit tibi terra levis*, in these notes, *S. T. T. L.* And sometime with *Quietem posteris non invident.*

But omitting this discourse, I will offer unto your view a number of choice Epitaphs of our nation for matter and conceit, some good, some bad, that you may see how learning ebbed and flowed: most of them recovered from the injury of time by writers. And will begin with that at *Rome* as most ancient, erected

erected to the memory of a Britain; who after the manner of the time, took a *Roman* name.

M. ULPIO JUSTO. O. SIG.
AUG. MILITAVIT. AN. XXV.
VIXIT. XLV. NATIONE,
BRITTO. FEC.

M. ULSIUS. RESPECTUS. VEH.
AUG. AMICO OPTIMO DE SE-
BENE MERENTI.

Arthur the 'valorous' upholder of the ruinous state of *Britain* against the Saxons about the year 500. was buried secretly at *Glastenbury*, lest the enemy should offer indignity to the dead body, and about 700. years after, when a grave was to be made in the Church-yard there, a stone was found between two *Pyramides* deep in the ground, with a cross of lead infixed into the lower part thereof, and inscribed in the inner side of the cross in rude Characters, which the Italians now call *Gotish* letters.

HIC JACET SEPULTUS IN-
CLYTUS REX ARTURIUS IN
INSULA AVALONIA.

Under which in a trough of Oak were found his bones which the Monks translated into the Church and honoured them with a tomb, but dishonoured him with these horn-pipe verses.

Hic

*Hic jacet Arturus flos regum, gloria regni,
Quem morum probitas commendat laude perenni.*

Augustine the first Arch-bishop of *Canterbury*, who first preached Christ to the English nation, converted the Kentish-men, and revived Christianity in this Isle, which flourished among the Britains, many years before his coming, was buried at *Canterbury* in Saint Peter's Porch, with this Epitaph.

Hic requiescit dominus Augustinus Dorobernensis Archiepiscopus primus, qui olim huc a beato Gregorio Romane urbis Pontifice directus, & a Deo operatione miraculorum suffultus, Æthelbertum regem, ac gentem illius ab idolorum cultu ad Christi fidem perduxit, & completis in pace diebus officii sui, defunctus est septimo Kalendas Junias, eodem rege regnante.

In the same place were interred the six succeeding Arch-bishops, for whom and *Augustine* making the seventh, were these verses, as common to them all written on the wall with this title: as I find them in *Gervasius Dorobernensis*.

*Septem primæ ecclesie Anglorum
columnæ.*

*Augustinus, Laurentius, Mellitus, Justus, Honorius,
Deus-dedit, Theodorus.*

Septem

*Septem sunt Anglis primates & protopatres,
 Septem rectores, celo septemque triones,
 Septem cisterne vite, septemque lucerne,
 Et septem palma regni, septemque coronæ,
 Septem sunt stelle quas hæc tenet area cellæ.*

But *Theodore* the last of the 7. which first taught Greek in England, and died in the year 713. had this severally inscribed upon his tomb.

*Scandens alma novæ felix consortia vitæ
 Civibus Angelicis junctus in arce poli.*

Cedwall King of the *West Saxons*, went to *Rome* in the year 689. and there being baptized, renounced the world, ended his life, and was buried with this Epitaph:

*Culmen, opes, sobolem, pollementia regna, triumphos,
 Exuvias, proceres, mania, castra, lares,
 Queque patrum virtus, & quæ congesserat ipse,
 Cadwal armipotens liquit amore Dei.*

With some more, which you may see in *Paulus Diaconus* and *Beda*.

King *Eadgar* surnamed the *Peaceable*, the great patron and favourer of Monks, deserved well, for his foundation of so many Abbiës, this Epitaph:

Autor opum, vindex scelerum, largitor honorum,

Scepstriger Eadgarus regna superna petit.

Hic alter Salomon, legum pater orbita pacis,

Quod caruit bellis, claruit inde magis.

*Templa Deo, templis monachos, monachis dedit
agros :*

Nequitiae lapsum, justitiaeque locum.

Novit enim regno verum perquirere falso :

Immensum modico, perpetuumque brevi.

To the honour of King *Alfred*, a godly, wise, and warlike Prince, and an especial advancer of learning was made this, better than that time commonly afforded.

Nobilitas innata tibi, probitatis honorem

Armipotens Alfrede dedit, probitasque laborem,

Perpetuumque labor nomen : cui mixta dolori

Gaudia semper erant : spes semper mixta timori.

Si modò victor eras, ad crastina bella pavebas ;

Si modò victus eras, in crastina bella parabas.

Cui vestes sudore jugi, cui sicca cruore

Tincta jugi, quantum sit onus regnare probarunt.

Non fuit immensi quisquam per climata mundi,

Cui tot in adversis vel respirare liceret :

Nec tamen aut ferro contritus ponere ferrum,

Aut gladio potuit vitæ finire labores.

Jam post transactos vitæ regnique labores,

Christus ei sit vera quies, & vita perennis.

It is marvellous how immediately after this time learning decayed in this Kingdom, for

John

John Erigena, aliàs *Scotus*, favoured of *Charles* the *Bald* King of *France*, and the fore-said King *Alfred* for his learning, when he was stabbed by his Scholars at *Malmesbury*, was buried with this rude, rough, and unlearned verse:

Clauditur in tumulto Sanctus Sophista Johan-
nes,

Qui ditatus erat, jam vivens dogmate miro.
Martyrio tandem Christi conscendere regnum
Quo meritis, regnant sancti per secula cuncti.

On the tomb of Saint *Edward* the Confessor in *Westminster*, is this epitaph.

Omniibus insignis virtutum laudibus heros
Sanctus Edwardus Confessor, Rex venerandus,
Quinto die Jani moriens super aethera scandit,
Sursum Corda. Moritur, 1065.

This religious and good King died at *Westminster*: the Chamber wherein he died yet remaineth, close to Sir *Thomas Cotton*'s house, he built a goodly house in *Essex*, which he called *Have-be-ring*, as much to say, as *take the Ring* (for *he* in the Saxon was, *the*, in our now English) in this place he took great delight, because it was woody and solitary, fit for his private devotions. I cannot justifie that report, how when he was hindred and troubled in his praying by the multitude of singing *Nightingales*, earnestly desired of God their absence, since which time never

Nightingale was heard to sing in the Park, but without the pales many numbers, as in other places; yet this is reported for a truth by the inhabitants at this day.

Concerning that name of *Havering*, from taking the Ring, the History is commonly known, which is, how King *Edward* having no other thing to give an aged Pilgrim, who demanded an alms of him here in *England*, took off his Ring from his finger, and gave it him, which Ring the said Pilgrim from *Hierusalem*, or I wot not from whence, delivered to certain Englishmen, and willed them to deliver the same again unto their King, and to tell him it was Saint *John* the Evangelist that he gave it unto, and who now sent it again, and withal to tell him upon such a day he should dye, which was the day above writtten. The credit of this story I leave to the first Author, and the Legend; but if at any time you go through *Westminster* Cloyster into the Deans yard, you shall see the King and Pilgrim cut in stone over the gate: but this by the way.

And from this time learning so low ebbed in *England*, that between *Thames* and *Trent*, there was scant one found which could understand Latin, and that you may perceive, when as *Hugolin* Treasurer to King *Edward* the Confessor, had these most silly verses ingraven upon his monument, in the old Chapter-house of *Westminster*.

*Qui ruis injuste capit hic Hugoline locus te,
Laude pia clares, quia martyribus nece clares.*

But shortly after the Conquest learning revived, as appeareth by these that follow, which were cast in a more learned mold than the former.

King *William* surnamed the *Conquerour*, for his conquest of *England*, was buried at *Cæn* in *Normandy*, with this Epitaph discovered in the late civil Wars of *France*, but mentioned in *Gemeticensis*.

*Qui rexit rigidos Normannos, atque Britan-
nos*

Audaçter vicit, fortiter obtinuit :

Et Cenomanenses virtute contudit enses,

Imperiique sui legibus applicuit :

*Rex magnus parva jacet hic Gulielmus in ur-
na :*

Sufficit & magno parva domus domino.

Ter septem gradibus se volverat atque duobus

Virginis in gremio Phæbus, & hic obiit.

Upon *Stigand* Arch-bishop of *Canterbury* degraded for his intrusion and corruption, I find this most viperous Epitaph in an old Manuscript, which seemed to proceed from the malice of the *Normans* against him.

Hic jacet Herodes Herode ferocior, hujus

Inquinat infernum spiritus, ossa soluta.

William the Valiant Earl of *Flanders*, grandchild to this King *William* the Conquerour, son to *Robert*, who unhappy in his state, losing the hope of his Kingdom of *England*, and dying of a wound in his hand, was not altogether unhappy in his Poet, which made him this Epitaph.

*Unicus ille ruit, cujus nota terga sagittam,
Cujus nosse pedes non potuere fugam.
Nil nisi fulmen erat, quoties res ipsa movebat,
Et si non fulmen, fulminis instar erat.*

King *Henry* the first, for his learning surnamed *Beauclerc*, had this flattering Epitaph as Poets could flatter in all ages.

*Rex Henricus obit, decus olim, nunc dolor orbis,
Numina flent numen deperuisse suum.
Mercurius minor eloquio, vi mentis Apollo,
Jupiter imperio, Marsque vigore gemunt.
Anglia quæ curâ, quæ sceptro Principis hujus,
Ardua splenduerat, jam tenebrosa ruit.
Hæc cum rege suo, Normannia cum Duce merces,
Nutriit hæc puerum, perdidit illa virum.*

Whereas this dead King was so divided that his heart and brains were buried in *Normandy*, and his body in *England*, these verses were made by *Arnulph* of *Lisieux*.

*Henrici, cujus celebrat vox publica nomen,
Hos pro parte jacent membra sepulta loco.*
Quen

*Quem neque viventem capiebat terra, nec unus
Defunctum potuit consepelire locus.
In tria partitus, sua jura quibusque resignat
Partibus, illustrans sic tria regna tribus.
Spiritu cælum : cordi cerebroque dicata est
Neustria : quod dederat Anglia, corpus ha-
bet.*

Of him also another composed these in respect of his peaceable government, and the troubles which ensued under King *Stephen*, both in *England* and *Normandy*.

*Anglia lugeat hinc, Nermannica gens fleat il-
linc,
Occidit Henricus modo lux, nunc lucus u-
trique.*

Upon *William* son of King *Henry* the first, and heir apparent of this Realm, drowned upon the coast of *Normandy*, I have found this Epitaph.

*Abstulit hunc terræ matri maris unda noverca,
Proh dolor ! occubuit Sol Anglicus, Anglia plora :
Quæque prius fueras gemino radiata nitore,
Extincto nato vivas contenta parente.*

But well it was with *England* in that he was so prevented, which threatned to make the English draw the Plough as Oxen. (*Hy-
podigma.*)

Maud daughter to the foresaid King, wife Queen
to *Henry* the fourth Emperour, mother to *Maud.*

King *Henry* the second, who intituled her self *Empress* and *Augusta*, for that she was thrice solemnly crowned at *Rome*, as *R. de Diceto* testifieth, and *Anglorum Domina*, because she was heir apparent to the crown of *England*, was very happy in her Poet, who in these two severall verses, contained her princely parentage, match, and issue.

*Magna ortu, majorque viro, sed maxima partu,
Hic jacet Henrici filia, sponsa, parens.*

Alberic Vere, grandfather to the first Earl of *Oxford*, and his son *William* were buried together, *Anno 1088*. with this Epitaph at *Colne*, where he was founder and afterward Monk, as it is in the *Annales* of *Abingdon Abby*.

*En puer, en senior, pater alter, filius alter,
Legem, fortunam, terram venere sub unam:*

Which is not unlike to that of *Conrad* the Emperour at *Spire*s in *Germany*.

Filius hic, pater hic, avus hic, proavus jacet istic.

Thomas Becket, Arch-bishop of *Canterbury*, slain in *Christ's Church* at *Canterbury* at *Christmas*, had these Epitaphs expressing the cause, the time, and place of his death, made by his especial favourer.

*Pro Christi sponsa, Christi sub tempore, Christi
In templo, Christi verus amator obit.*

Quinta

*Quinta dies natalis erat, flos orbis ab orbe
Carpitur, & fructus incipit esse poli.*

*Quis moritur? presul. cur? pro grege. quali-
ter? ense:*

Quando? natali. quis locus? ara Dei.

For *Theobald* of *Blois* Earl of *Champain*,
Nephew to King *Henry* the First, *Giraldus*
Cambrensis Bishop of *St. David's* in *Wales*
made this.

*Ille comes, Comes ille pius Theobaldus eras, quem
Gaudet habere polus, terra carere dolet.*

Non hominem possum, non audeo dicere numen:

Mors probat hunc hominem, vita fuisse Deum.

*Trans hominem, citraque Deum: plus hoc, minus
istud,*

Nescio quis, neuter, inter utrumque fuit.

Vitalis Abbot of *Westminster* which died
in the time of the *Conquerour*, had this
Epitaph:

*Qui nomen traxit à vita, morte vocante
Abbas Vitalis transiit, hicque jacet.*

And for *Laurence* Abbot of the same place
which died 1176. was made this alluding to
his Name:

*Pro meritis vitæ dedit isti Laurea nomen,
Detur ei vitæ laurea pro meritis.*

These two haply may find as much favour
with

with some, if one word do not prejudice, as that ancient one of *Floridus* so highly commended.

*Quod vixi flos est, servat lapis hic mihi nomen,
Nolo Deos manes, flos mihi pro titulo.*

Gervays de Bloys base Son to King *Stephen*, and Abbot also of the same Church, was buried with the foresaid in the Cloyster with this,

*De Regum genere pater hic Gervasius ecce
Monstrat defunctus, mors rapit omne genus.*

*William de Albene*y Earl of *Arundel*, and Butler to the King, was buried at *Wimondham* which he founded, with this,

*Hunc Pincerna locum fundavit, & hic jacet, illa
Que dedit huic domui, jam sine fine tenet.*

That mighty Monarch King *Henry* the Second, which by his own right adjoynd *Anjou*, *Main* and *Tourain*, by his Wife *Aquitain*, *Poyctou*, and by conquest *Ireland* to the Crown of *England*, and commanded from the *Pyrene* Mountains to the *Orcades*, was honoured with this Distich while he lived containing his Princely praises.

*Nec laudem, nec munus amat, nec honore superbit,
Nec latus ledit, nec dominando premit.*

And

And after his Death with this Epitaph.

*Rex Henricus eram, mihi plurima regna subegi,
 Multiplicique modo Duxque Comesque fui.
 Cui satis ad votum non essent omnia terræ
 Climata, terra modo sufficit octo pedum.
 Qui legis hæc, pensa discrimina mortis, & in me
 Humane speculum conditionis habe.
 Sufficit hic tumulus, cui non suffecerat orbis,
 Res brevis ampla mihi, cui fuit ampla brevis.*

Rosamond the Fair his Paramour, Daughter to *Walter Lord Clifford*, and Mother to *William Longspee* the first Earl of *Sarisbury* eternized by Master *Daniel's* Muse, had this, nothing answerable to her beauty:

*Hac jacet in tumba rosa mundi non Rosamunda,
 Non redolet, sed olet, quæ redolere solet.*

William Longspee Earl of *Sarum*, base Son to King *Henry* the Second by this Lady, had an Epitaph not unlike to that of his Mother.

*Flos comitum Willielmus cognomine Longus,
 Ensis vaginam cepit habere brevem.*

For *Rhees ap Gruffith ap Rhees ap Theodor*, Prince of *South-Wales*, renowned in his time, these Funeral Verses were made amongst others:

*Nobile Cambrensis cecidit diadema decoris,
Hoc est, Rhesus obiit; Cambria tota gemit,
Subtrahitur, sed non moritur, quia semper ha-
betur*

*Ipsius egregium nomen in orbe novum.
Hic tegitur, sed detegitur, quia fama perennis
Non sinit illustrem voce latere ducem:
Excessit probitate modum, sensu probitatem,
Eloquio sensum, moribus eloquium.*

The Glory of that Magnanimous and Lion-like Prince King *Richard* the First, renowned for his Conquest of *Cyprus*, the King whereof he took and kept in fetters of silver, and for his great exploits in the Holy Land; stirred up the Wits of the best Poets in that Age, to honour him with these Epitaphs which follow, when he was slain in viewing the Castle of *Chaluz* in *Limosin*.

*Hic Ricarde jaces, sed mors si cederet armis,
Vicia timore tui, cederet ipsa tuis.*

Another also writ of him.

*Istius in morte perimit formica leonem:
Proh dolor! in tanti funere, mundus obit.*

An *English* Poet imitating the Epitaph made of *Pompey* and his Children, whose bodies were buried in divers Countries, made these following of the Glory of this one King divided in three places by his Funeral.

Viscera

*Viscera Cáriolum, corpus fons servat Ebraudi,
Et cor Rothomagum, magne Richarde, tum.
In tria dividitur unus, qui plus fuit uno:
Non uno jaceat gloria tanta loco.*

At *Font-Everard* where his body was entred with a gilt Image, were these six excellent Verses written in Golden Letters, containing his greatest and most glorious Achievements: as his Victory against the *Sicilians*, his conquering of *Cyprus*, the sinking of the great *Galeasse* of the *Saracens*, the taking of their Convoy, which in the East parts is called a *Carvana*, and the defending of *Joppe* in the Holy Land against them:

*Scribitur hoc tumulo, Rex auree, laus tua, tota
Aurea, materiae conveniente nota.
Laus tua prima fuit Siculi, Cyprus altera, Dromo
Tertia, Carvana quarta, suprema Jope.
Suppressi Siculi, Cyprus pessundata, Dromo
Mersus, Carvana capta, retenta Jope.*

But sharp and satyrical was that one Verse, which by alluding; noted his taking the Chalices from Churches for his ransome, and place of his death which was called *Chaluz*.

Christe tui calicis prado, fit praeda Caluzis.

Savaricus Bishop of *Bath* and *Wells*, a stirring Prelate, which laboured most for the redeeming

redeeming King *Richard*, when he was captive in *Austria*, and is famous in the Decretals (*lib. 3. tit. 90. Novit ille*) had this Epitaph, for that he was always gadding up and down the World, and had little rest.

*Hospes erat mundo per mundum semper eundo :
Sic Suprema dies, sit sibi prima quies.*

And the like in late years was engraven upon the Monument of *Jacobus Triulcio*, a Military man of the same metal, as *Lodovic Guicciardin* reporteth.

HIC MORTUUS REQUIESCIT SEMEL,
QUI VIVUS REQUIEVIT NUNQUAM.

But *Similis* Captain of the Guard to *Adrian* the Emperour, when he had passed a most toylsome life, after he had retired himself from service, and lived privately seven years in the Country, acknowledged that he had lived only them seven years, as he caused to be inscribed upon his Monument thus.

*Hic jacet Similis cujus etas multorum annorum
fuit, ipse septem duntaxat annos vixit.*

It may be doubtful whether *Wulgrine* the Organist was so good a Musician, as *Hugh* Archdeacon of *York* was a Poet, which made this Epitaph for him.

Te, *Wulgrine*, cadente cadunt vox, organa, cantus,
 Et quicquid gratum gratia vocis habet.
 Voce, lyra, modulis, *Syrenes*, *Orphea*, *Phœbum*
 Unus tres poterat equiparare tribus.
 Si tamen illorum non fallat fama locorum,
 Quod fueras nobis, hoc eris *Elysiis*.
 Cantor eris, qui cantor eras, hic charus & illic,
Orpheus alter eras, *Orpheus* alter eris.

Upon one *Peter* a religious man of this
 Age I found this.

Petra capit *Petri* cineres, animam *Petra* *Christus*.
 Sic sibi divisit utraque *petra* *Petrum*.

Upon the death of *Morgan* base Son of
 King *Henry* the Second, was made this Epi-
 taph, alluding to his Name in that alluding
 Age.

Larga, *Benigna*, decens, jacet hic stirps regia,
 morum
Organa *Morgano* fracta jacente, silent.

King *John* a Great Prince, but unhappy, *King John*
 had these Epitaphs bewrawing the hatred of
 the Clergy toward him.

Hoc in sarcophago sepelitur Regis imago,
 Qui moriens multum sedavit in orbe tumultum,
 Et cui connexa dum vixit probra manebant,
 Hunc mala post mortem timor est ne fata sequan-
 tur.

Qui

*Qui legis hæc metuens dum cernis te moriturum,
Discito quid rerum pariat tibi meta dierum.*

But this was most malicious, and proceeded from a viperous mind.

*Anglia sicut adhuc sordet fæctore Jobannis,
Sordida fædatur, fædante Johanne, gehenna.*

In the time of King Henry the Third they began to make Epitaphs, as they call it now out of *Propria quæ maribus*, as some do in our Age; but among them this was short and good for *William* Earl of *Pembroke*, and Marshal of *England*, buried in the *Temple Church*.

*Sum quem Saturnum sibi sensit Hibernia, Solem
Anglia, Mercurium Normannia, Gallia Martem.*

And this was not bad for *Richard de Clare* Earl of *Glocester* and *Hertford*, which died, *Anno 1602*.

*Hic pudor Hippolyti, Paridis gena, sensus Ulyssis,
Æneæ pietas, Hecltoris ira jacet.*

I doubt not but this Rythme of *Simon Monfort* Earl of *Leicester*, slain at *Evesham*, found favour in that Age, as the Earl himself who was so followed by the people, that he durst confront his Sovereign King *Henry the Third*, and as the Epitaph doth imply, was the peerless man of that Time, for
Valour,

Valour, Personage, and Wisdom.

*Nunc dantur fato, casuque cadunt iterato,
Simone sublato, Mars, Paris, atque Cato.*

Upon a Gentleman as some think named *None*, buried at *Wimondham*, who gave nothing to the religious there, was made this.

*Hic situs est. Nullus, quia nullo nullior iste;
Et quia nullus erat, de nullo nil tibi Chryste.*

Excellent is this (which I found in the Book of *Wimondham*) for Pope *Lucius* born at *Luca*, Bishop of *Ostia*, Pope of *Rome*, and dying at *Verona*.

*Luca dedit lucem tibi Luci, Pontificatum
Ostia, Papatum Roma, Verona mori.
Imo Verona dedit tibi verè vivere, Roma
Exilium, curas Ostia, Luca mori.*

If you will see an old Dean named *Hamo* *Sol*, resembled to the twelve Sons of old Father *Annus*, which had every one (as *Cleobulus* was wont to call them) thirty Daughters, some fair, some foul, all dying, and never dying, read this Epitaph.

*Participat mænsis dotes cuiuslibet Hamo.
Circumspectus erat ut Janus, Crimina pugnans
Ut Februus, veterana novans ut Martius ipse,
Semina producens ut Aprilis, flore coruscans
Ut Majus, facie plaudens ut Junius, intus*

*Fervens ut Julius, frugis maturus adultâ,
 Messor ut Augustus, fecundans horrea more
 Septembris, replens vino cellaria more
 Octobris, pastor pecudum sed spiritualis,
 More Novembris; epulator dapsilis instar
 Omne Decembris habet, hiemali peste quiescens.*

Another playing upon the name *Hamon* made this for him.

*Olim piscator hominum, quasi piscis ab hamo
 Mortis Captus hamo, celebrat convivium vite.*

But witty was this, whereas he died in a Leap-year upon the Leap-day, accounted so unhappy a day of the Romans, that *Valentinian* the Emperour durst not peep out in that day:

*Hamo Decane jaces, toto fugit exul ab anno
 Interitum Solis, ausa videre dies.*

Verily he was a man of some good note in that time, for I find another of him alluding also to this Leap-day.

*Nulla dies anni nisi bissextilis, & anni
 Judicio damnata sui, nec subdita mensi,
 Sed noctis lux instar erat, lux nescia lucis,
 Et lux existens inter luces, quasi bubo
 Inter aves, hujus poterat concludere vitam
 Solis, & humanum genus hac privare lucerna.*

Alexander Neckam a great learned man of his Age, as appeareth by his Books *De divina sapientia laudibus*; was buried in the Cloister
 at

at Worcester with this, but deserved a better.

*Eclipsim patitur sapientia: Sol sepelitur;
Qui dum vivebat, studii genus omne vigeat:
Solvitur in cineres Necham, cui si foret heres
In terris unus, minus esset flebile funus.*

A merry mad maker, as they call Poets now, was he, which in the time of King Henry the Third, made this for *John Calf*.

*O Deus omnipotens Vituli miserere Joannis,
Quem mors praeveniens noluit esse bovem.*

Which in our time was thus paraphrased by the Translatour.

*All Christian men in my behalf,
Pray for the soul of Sir John Calf,
O cruel death, as subtle as a Fox,
Who would not let this Calf live till he had been
an Oxe,
That he might have eaten both brambles and
thorns,
And when he came to his fathers years might
have worn horns.*

Robert de Courtney was buried at *Ford*, as appeareth by the Register of that place 1242. under a stately *Pyramis*; who whether he was descended from the Earls of *Edessa*, or from *Peter* the Son of *Lewis* the Gross, King of *France*, had but this bad Inscription, which I insert more for the honour of the

Name, than the worth of the Verse.

*Hic jacet ingenui de Courtney gleba Roberti,
Militis egregii, virtutum laude referti.
Quem genuit strenuus Reginaldus Courteniensis,
Qui procer eximius fuerat tunc Devonienſis.*

A Monk of *Duresme* buſied his brain in nicking out theſe nice Verſes upon the death of *W. de La-march* Chancellour of *England* under King *John*.

<i>Culmina quæ cupi</i>	} tis,	<i>laudes pompasque ſiti</i>	} tis.
<i>Eſt ſedata ſi</i>		<i>ſi me penſare veli</i>	
<i>Qui populos regi</i>		<i>memores ſuper omnia ſi</i>	
<i>Quod mors immi</i>		<i>non parciſt honore poti</i>	
<i>Vobis præpoſi</i>		<i>ſimilis fueram bene ſci</i>	
<i>Quod ſum vos eri</i>		<i>ad me currendo veni</i>	

William de Valentia commonly called *Valens*, Earl of *Pembroke*, and half Brother to King *Henry the Third*, from whom the Earls of *Shrewsbury*, *Kent* and others are deſcended, is intombed at *Westminster*, with theſe rank Rythmes.

*Anglia tota doles, moritur quia regia proles,
Qua florere ſoles, quam continet infima moles:
Guilelmus nomen inſigne Valentia præbet
Celſum cognomen, nam tale dari ſibi debet.
Qui valuit validus, vincens virtute, valore,
Et placuit placido ſenſu, morumque vigore.*

Robert Groſteſt, commonly called *Robin Groſthead* Biſhop of *Lincoln*, a moſt learned Prelate,

Prelate, reported by *Matthew Paris* to be a severe reprover of the Pope, a favourer of Learning, a searcher of Scriptures, a Preacher of the Word, and generally a man of great worth, commanded this only to be engraven over his Tomb.

*Quis sim nosce cupis? caro putrida, nil nisi ver-
mis;*

Quisquis es, hoc de me sit tibi scire satis,

But upon his death this was written.

Rex dolet, ac regnum gemit, & flet Anglia tota,

Plebs plangit, gemitus ingeminare juvat,

Quippe Grostedus speculum virtutis, asylum

Iustitiæ, Regis anchora morte jacet.

Non poterit tamen ille mori, cui fama perorat,

Laus loquitur, redolet fructus, abundat honor:

Unde dolens tristatur homo, canit Angelus inde,

Unde serenantur sidera pallet, humus.

King *Henry the Third*, a Prince more pi-
ous than prudent, lyeth buried in *Westminster*
Church, which he newly rebuilded, in a fair
Monument erected by the Monks, and in-
scribed with these Monkish Rhythmes:

*King
Henry the
Third.*

Tertius Henricus jacet hic pietatis amicus,

Ecclesiam istam stravit, quam post renovavit.

Reddet ei munus qui regnat trinus & unus.

Upon the Tomb of *Dr. John Bekingale*,
sometime Bishop of *Chichester* this is engraven,

which I set here for rare correspondency of the Rythm.

*Tu modo qualis eris? quid mundi quæris honores?
Crimina deplores, in me nunc te specularis :
En mors ante fores, quæ clamat omnibus adsum
In pænis passum, pro me te deprecor ores.*

Which is the same in sence with that at Geneva.

VIXI UT VIVIS
MORIERIS UT SUM MORTUUS
SIC VITA TRUDITUR.

Lewes de Beaumont that learned Bishop of *Duresme*, who was preferred thereunto for his affinity unto the Queen, although he could not with all his Learning read this word *Metropolitice* at his Consecration, but passed it over with *Soit pour diçi*; swearing by St. *Lewes*, that they were discourteous, which set down so many hard words in the ordering of Priests; had this upon his Tomb in *Duresme* Church where he was buried, 1333.

*De Bello Monte jacet hic Lodovicus humatus,
Nobilis ex fonte regum, Comitumque creatus, &c.*

King Edward the First.

King *Edward* the First, a most worthy and mighty Prince, the first establisher of the Kingdom of *England*, had affixed at the Altar of St. *Edward*, near his Tomb at *Westminster*,

minster, a large Epitaph in prose, whereof I have found only this fragment.

.....

 *Abavus autem & triavus ejus dilatan-
 tes imperia, subjecerant sibi Ducatus & Co-
 mitatus. Edwardus vero paternarum magni-
 ficientiarum amplius emulatores existens, Rega-
 leque solium perornans in clypeo & in hasta,
 Principatum Walliæ truncatis ejus principibus,
 Leolino & David, potentissime adquisivit. Qui-
 nimo dominium Regni Scotiæ, primo magni in-
 dustria consilii, deinde virtute bellorum victorio-
 sissime est adeptus. Nihilominus Comitatus
 Cornubiæ & Northfolke (disponente eo cujus est
 orbis terræ & plenitudo ejus) ad manus Ed-
 wardi mirabiliter devolutis, suis successoribus
 amplissimam reliquit materiam gloriandi. Ubi-
 cunque igitur Christus habet nomen, inter præ-
 cellentissimos reges fidelium habeat & Edwardus
 honorem.*

The famous King Edward the Third, which had so great Victories over the French, to the greater Glory than good of England, as some say, is entombed at Westminster with this, when he had reigned fifty years.

*Hic decus Anglorum, flos regum præteritorum,
 Fama futurorum, Rex clemens, pax populorum,
 Tertius Edwardus, regum complens Jubilæum.*

King Ed-
 ward the
 Third.

King
Richard
the Second.

King Richard the Second his Grandchild, and Successour, who was deposed of his Kingdom by Henry the Fourth, had for his Kingdom a Tomb erected at *Westminster* by King Henry the Fifth, with this rude glosing Epitaph :

*Prudens & mundus Richardus jure secundus,
Per fatum victus, jacet hic sub marmore pictus.
Verax sermone fuit, & plenus ratione :
Corpore procerus animo prudens ut Homerus.
Ecclesie favit, elatos suppeditavit,
Quemvis prostravit regalia qui violavit,
Obruit hereticos, & eorum stravit amicos :
O clemens Christe, tibi devotus fuit iste,
Votis Baptista salves quem protulit iste.*

In his time Robert Hawley a valiant Esquire, was murdered in *Westminster* Church in Service time, where he had taken Sanctuary, and is there buried in the place, where he was first assaulted with these Verses :

Me dolus, ira, furor, multorum militis atque.

.....
*In hoc gladio celebri pietatis asylo,
Dum Levita Dei sermones legit ad aram,
Proh dolor, ipse meo Monachorum sanguine
vultus*

*Aspersi moriens, chorus est mihi testis in ævum,
Et me nunc retinet sacer hic locus Hawle Ro-
bertum,*

Hæc quia pestiferos male sensi primitus hostes.

Famous

Famous is *L. Siccinius Dentatus*, who served in an hundred and twenty battails. And glorious is *Henry* the fourth Emperour, who fought fifty two battails; and likewise honourable should the memory be of *Sir Matthew Gourney*, our Countreyman, of whose house *Sir H. Newton* is descended, which commanded in battails, and was buried at *Stoke Hamden* in *Sommerfet-shire*, with this French memorial now defaced.

*Icy gist le noble & valient Chevalir, Mâ-
hëu de Gurnay iadis sëneshal de landes
& Capitayn du Chastell d' Aques pour no-
stre Signior le Roy en la Duché de Guien.
qui en sa vie fu ala bataille de Benema-
zin, & ala après a la siege de Algezir sur
le Sarazines, & auxi a les battayles de
Seleuse, de Cressy, de Ingenesse, de Poy-
ters, de Nazara, &c. Obiit 96. atatis,
26. Septemb. 1406.*

* King *Henry* the fifth, who as *Thomas Walsingham* testifieth of him, was godly in heart, sober in speech, sparing of words, resolute in deeds, provident in counsel, prudent in judgment, modest in countenance, magnanimous in action, constant in undertaking, a great alms-giver, devout to Godward, a renowned Souldier, fortunate in field, from whence he never returned without victory; was buried at *Westminster*, and his picture was covered with silver plate, which was sacrilegiously stollen away, and his Epi-
taph

taph defaced, which was but these two filly verses.

*Dux Normanorum, verus Conquestor eorum,
Heres Francorum decessit, & Hector eorum.*

* He that made this filly one for Sir *John Woodcock*, Mercer and Major of London, 1405. buried in *St. Albans* in Woodstreet, thought he observed both rime and reason :

*Hic jacet in requie Woodcock John Vir ge-
nerosus,
Major Londonie, Mercerus valde morosus.
Hic jacet Tom Shorthofe,
Sine Tomb, sine Sheets, sine Riches,
Qui vixit sine Gown,
Sine Cloak, sine Shirt, sine Breeches.*

Henry Chichely although he was founder of *All souls Colledge* in *Oxford*, and an especial furtherer of learning, was but little honoured, by this unlearned Epitaph, 1443.

*Pauper eram natus, post Primus hic relevatus,
Jam sum prostratus, & vermibus esca paratus,
Ecce meum tumulum.*

His next successour, one *John Kempe*, happened upon a better Poet, who in one verse comprehended all his dignities which were great.

Johannes Kempe.

Bis primas, ter praesul erat, bis cardine functus.

For he was Bishop of Rochester, Chichester, and London, Arch-bishop of York, and then Canterbury, and Cardinal, first Deacon, then Priest.

This that followeth is engraven about a fair tomb in a goodly Chappel adjoyning the Quire of Saint Maries Church in Warwick, being a worthy monument of so noble a person, since whose time, although but late, you may observe a great change both of the heirs of his house, and the use of words in this Epitaph.

Pray devoutly for the soul, whom God assoil, of one of the most worshipful Knights in his days of manhood and cunning, Richard Beauchamp late Earl of Warwick, Lord Despenser of Bergevenny, and of many other great Lordships, whose body resteth here under this tomb in a full fair vault of stone, set in the bare rock. The which visited with long sickness, in the Castle of Rohan, therein deceased full Christianly the last day of April, in the year of our Lord God 1439. he being at that time Lieutenant general of France and of the Dutchy of Normandy, by sufficient authority of our Sovereign Lord King Henry the sixth. The which body by great deliberation and worshipful conduct, by Sea
and

and by land, was brought to Warwick the fourth of October, the year abovesaid, and was laid with full solemn exequies in a fair Chest made of stone, afore the West dore of this Chappel, according to his last Will and Testament, therein to rest, till this Chappel by him devised in his life were made, the which Chappel founded on the Rock, and all the members thereof his executors did fully make, and apparail by the authority of his said last Will and Testament. And thereafter by the said authority, they did translate worshipfully the said body into the vault aforesaid: Honoured be God therefore.

His daughter the Countess of Shrewsbury was buried in Saint Faiths under S. Pauls at London, with this:

Here before the image of Ihesu lieth the worshipful and right noble Lady Margaret Countess of Shrewsbury, late wife of the true and victorious Knight, and redoubted warrior John Talbot Earl of Shrewsbury, which worshipfully dyed in Gien for the right of this land, the first daughter and one of the heirs of the right famous and renowned Knight Richard Beauchampe, late Earl of Warwick which dyed in Roane, and of dame Elizabeth his wife, the which Elizabeth was daughter and heir to Thomas late Lord Berkley, and on his side, and of her mothers side Lady Lisle, and Ties; which Countess passed from this world the xiiii. day of June,
the

*the year of our Lord, 1468. On whose soul
the Lord have mercy.*

For that valorous Earl her husband the
terror of *France*, I have elsewhere noted his
Epitaph, and now in stead thereof, I will
give you to understand that not long since his
sword was found in the River of *Dordon*, and
sold by a peasant to an Armourer of *Burdeaux*,
with this inscription, but pardon the Latine,
for it was not his, but his Camping Chap-
lain.

SUM TALBOTI M. IIII. C. XLIII.
PRO VINCERE INIMICO MEO.

This inscription following is in the Cathe-
dral Church at *Roan* in *Normandy*, for *John*
Duke of *Bedford*, and Governour of *Norman-
dy*, son to King *Henry* the fourth, buried in a
fair plain monument; which when a *French*
Gentleman advised *Charles* the eighth *French*
King to deface, as being a monument of the
English victories, he said: Let him rest in
peace now he is dead, whom we feared while
he lived.

*Cy gist feu de noble memoire haut & puissant,
prince Iean en son vivant regent du Roy-
aume de France, Duc de Bethfort, pour le-
quel est fondè une Messe estre par chacun iour
perpetuellement celebree en cest antel par le
College des Clementins incontinent après
prime: & tressassa le 13. Septembre 1435. Au
quel*

quel 13. jour semblablement est fonde pour luy un obit en ceste eglice. Dieu face pardon à son ame.

Upon an ancient Knight Sir *Jernegan* buried Cross-legg'd at *Somerly* in *Suffolk*, some hundred years since; is written:

*Jesus Christ both God and man,
Save thy servant Jernegan.*

King Hen-
ry the 7.

Happy and prudent King *Henry* the 7. who stopped the streams of civil blood, which so long overflowed *England*, and left a most peaceable state to his posterity, hath his magnificent monument at *Westminster*, inscribed thus:

*Septimus hic situs est Henricus, gloria regum
Cunctorum illius qui tempestate fuerunt,
Ingenio atque opibus gestarum nomine rerum:
Accessere quibus natura dona benignæ,
Frontis bonos, facies augusta, heroica forma:
Junctaque ei suavis conjux perpulchra, pudica
Et fecunda fuit, felices prole parentes,
Henricum quibus octavum terra Anglia debes.
Hic jacet Henricus, hujus nominis VII. An-
glie quondam Rex, Edmundi Richmundie Co-
mitis filius, qui die 22. Aug. Rex creatus, sta-
tim post apud Westmonasterium 30. Octob. coro-
natur, anno Dom. 1485. moritur deinde xxi.
April. anno etatis Liii. Regnavit annos xxii. men-
ses viii. minus uno die.*

This following I will note out of *Hackney Church*, that you may see that the Clergy were not always anticipating and griping many livings, by this worthy man, which relinquished great dignities, and refused greater.

Christophorus Ursvicus Regis Henrici Septimi Eleemosynarius, vir sua etate clarus, summatibus atque infimatibus juxta charus. Ad exteros reges undecies pro patria legatus. Decanatum Eboracensem, Archidiaconatum Richmondie, Decanatum Windsorie habitos vivens reliquit. Episcopatum Norwicensem oblatum recusavit. Magnos honores tota vita sprexit, frugali vita contentus, hic vivere, hic mori voluit. Plenus annorum obiit, ab omnibus desideratus. Funeris pompam etiam testamento vetuit. Hic sepultus carnis resurrectionem in adventum Christi expectat.

Obiit anno Christi inearnati 1521. Die 23. Martii. Anno etatis sue 74.

This Testamentary Epitaph I have read in an old Manuscript.

*Terram terra tegit, Dæmon peccata resumat:
Res habeat Mundus, spiritus alta petat.*

The name of this defunct as it were enigmatically expressed in this old Epitaph.

*Bis fuit hic natus, puer & bis, bis juvenisque.
Bis vir, bisque senex, bis doctor, bisque sacerdos.*

In

In the Cathedral Church of *S. Pauls* in *London*, a stone is inscribed thus without name.

Non hominem aspiciam

ultra,

OBLIVIO.

This man yet would not willingly have been forgotten, when he adjoyned his Arms to continue his memory, not unlike to Philosophers, which prefixed their names before their Treatises of contemning glory.

Another likewise suppressing his name, for his Epitaph did set down this goodly admonition.

Look man before thee how thy death hasteth;
Look man behind thee how thy life wasteth:
Look on thy right side how death thee desireth,
Look on thy left side how sin thee beguileth:
Look man above thee, joys that ever shall last,
Look man beneath thee, the pains without rest.

The Abbot of *S. Albans* which lieth buried there in the high Quire, suppressed his name as modestly as any other, in this.

Hic quidem terra tegitur

Peccato solvens debitum;

Cujus nomen non impositum;

In libro vitæ sit inscriptum.

In the Cloister on the North side of *S. Pauls*

Pauls now ruined, one had this inscription upon his Grave, without name.

VIXI, PECCAUI, PÆNITUI,
NATURÆ CESSI.

Which is as Christian, as that was profane of the Roman :

A M I C I .
D U M . V I V I M U S
V I V A M U S .

King *Henry* the 8. who subverted so many Churches, monuments and tombs, lyeth inglorious at *Windsor*, and never had the honour either of the tomb which he had prepared, or of any Epitaph that I now remember.

But his Brother in law King *James* the fourth of *Scotland* slain at *Flodden*, though the place of his burial is unknown, yet had this honourable Epitaph.

*Fama orbem replet, mortem sors. occulit : at tu
Desine scrutari quod tegat ossa solum :
Si mihi dent animo non impar fata sepulchrum,
Augusta est tumulo terra Britanna meo.*

Queen *Jane* who died in Child-birth of King *Edward* the sixt, and used for her device a *Phoenix*, being her paternal Crest, had this thereunto alluding for her Epitaph.

*Phœnix Jana jacet, nato Phœnice, dolendum
 Sacula Phœnices nulla tulisse duos.*

The noble *Henry* Earl of *Surrey*, Father to *Thomas* late Duke of *Norfolk*, and the right honourable and nobly learned late Earl of *Northampton*, in the time of King *Henry* the eighth, first refining our homely English Poësie, among many other, made this Epitaph comparable with the best, for *Thomas Clere* Esquire, his friend and follower buried at *Lambeth*, 1545.

*Norfolk sprang thee, Lambeth holds thee dead,
 Clere of the County of Cleremont though
 high,*

*Within the womb of Ormonds race thou bred,
 And sawest thy cosin crowned in thy sight;
 Shelton for love, Surrey for Lord thou chase,
 Aye me, while life did last, that league was
 tender :*

*Tracing whose steps thou sawest Kelsall blaze,
 Laundersey burnt, and battered Bullen render.
 At Muttrel gates hopeles of all recure,
 Thine Earl half dead gave in thy hand his will:
 Which cause did thee this pining death procure,
 Ere summers seven times seven, thou couldst
 fu' fill.*

*Ab, Clere, if love had booted, care, or cost;
 Heaven had not wonne, nor earth so
 timely lost.*

The Duke of *Suffolk* and his brother, sons of *Charles Brandon*, which died of the sweat at *Bugden*, were buried together with this.

*Una fides vivos conjunxit, religio una,
Ardor & in studiis unus, & unus amor.
Abstulit hos simul una dies : duo corpora jun-
git
Una urna, ac mentes unus olympus habet.*

King *Edward* the sixth, although he had his fathers fate in having no sepulchre, yet he had the honour of a learned Elegy composed by Sir *John Cheek*, too long to be here inserted, and this distich.

King Ed-
ward 6.

*Rex, Regis natus, regum decus, unica regni
Spesque salusque sui, conditur hoc tumulo.*

The Earl of *Devonshire Edward Courtney*, honourably descended from one of the daughters of King *Edward* the fourth, is buried at *Saint Anthonies* in *Padua* with this, which I set down more for his honour than the elegance of the verse.

*Anglia quem genuit, fueratque habitura patro-
num,
Corteneum celsa hæc continet arca Ducem :
Credita causa necis, regni affectata cupido,
Regine optatum nunc quoque connubium.
Cui regni proceres non consensere Philippo
Reginam Regi jungere posse rati.*

*Europam unde fuit juveni peragrare necesse
 Ex quo mors misero contigit ante diem.
 Anglia si plorat defuncto principe tanto,
 Nil mirum, Domino deficit illa pio.
 Sed jam Corteneus cælo fruiturque beatis,
 Cum doleant Angli, cum sine fine gemant :
 Cortenei probitas igitur, præstantia, nomen,
 Dum stabit hoc templum, vivida semper erunt.
 Angliaque hinc etiam stabit, stabuntque Britanni,
 Conjugii optati fama perennis erit.
 Improba naturæ leges Libitina rescindens,
 Ex æquo juvenes præcipitatque senes.*

*Walter Milles, who died for the profession
 of his faith as some say, made this Epitaph
 for himself.*

*Non præva impietas, aut actæ crimina vitæ
 Armarunt hostes in mea fata truces.
 Sola fides Christi sacris signata libellis,
 Quæ vitæ causa est, est mihi causa necis.*

This man was not so godly, as he was im-
 pious (as it seemeth,) who was buried in the
 night without any ceremony under the name
 of *Menalcas*, with this,

*Here lyeth Menalcas as dead as a logge,
 That lived like a divel, and died like a dogge :
 Here doth he lye said I? then say I lye,
 For from this place, he parted by and by.
 But here he made his descent into bell,
 Without either book, candle, or bell.*

This may seem too sharp, but happily it proceeded from some exulcerated mind, as that of *Don Petro* of *Toledo* Viceroy of *Naples*, wickedly detorted out of the Scriptures.

Hic est,

*Qui propter nos & nostram salutem, descendit
ad inferos.*

A merry and wealthy Goldsmith of *London* in his life-time prepared this for his Grave-stone which is seen at *S. Leonards* near *Foster-lane*.

*When the Bells be merrily rung,
And the Mass devoutly sung,
And the meat merrily eaten :*

*Then is Robert Traps, his wife and children
quite forgotten.*

*Wherefore Jesu that of Mary sprung,
Set their souls the Saints among ;
Though it be undeserved on their side,
Let them evermore thy mercy abide,*

Doctor *Caius* a learned Physician of *Cambridge*, and a co-founder of *Gunwyl* and *Caius* Colledge, hath only on his monument there.

F U I C A I U S.

Which is as good as that of that great learned man of his profession, *Julus Scaliger*.

SCALIGERI QUOD RELIQUUM.

But that which Cardinal *Pool* appointed for himself, is better than both, as favouring of Christian antiquity.

Depositum Poli Cardinalis.

This ensuing for Sir *Nicholas Bacon* Lord Keeper of the great Seal is worthy to be read, both for the honour of the person, who was a most wise Councillour, and the rareness of *Iambique* verses in Epitaphs (albeit this our age doth delight: ἰαμβί(εiv.) But as he saith, *Malos Iambus enecat, beat bonos.*

*Hic Nicolaum ne Baconum conditum
Existima illum, tam diu Britannici
Regni secundum columnen; exitium malis,*

*Bonis asyllum, cæca quem non extulit
Ad hunc honorem fors; sed æquitas, fides,
Doctrina, pietas, unica & prudentia.*

*Non morte raptum crede qui unica
Vita perennēs emerit duos: agit
Vitam secundam cælitus inter animos;*

*Fama implet orbem, vita quæ illi tertia est,
Hac positum in arca est corpus, olim animi do-
mus:*

Ara dicata sempiternæ memoriæ.

The excellent Poet *George Buchanan*, who is thought to have made this, bestowed these 4. verses also upon *Mr. Roger Ascham*, sometime Reader to *Queen Elizabeth*, and her Secretary for the Latin tongue, one of the first refiners of the Latin purity amongst us.

*Aschamum extinctum patriæ, Graeque Camæ-
nae,*

Et Latiae vera cum pietate dolent.

Principibus vixit carus, jucundus amicis,

Re modica, in mores dicere fama nequit.

He also composed this to the memory of that worthy Prelate, and Champion of our Church *John Jewel* Bishop of *Sarisbury*,

Juelle, mater quem tulit Devoniam,

Nutrixque fovit erudita Oxonia;

Quam Maria ferro & igne patria expulit,

Virtus reduxit, Praesulem fecit parens

Elizabetha docta doctarum artium,

Pulvis pusillus te sepulchri hic contegit.

Quam parva tellus nomen ingens occulit!

W. Lambe, a man which deserved well of the City of *London* by divers charitable deeds, framed this for himself.

As I was so be ye,

As I am ye shall be:

That I gave, that I have,

That I spent, that I had:

Epitaphs.

*Thus I end all my cost,
That I left, that I lost.*

All which *Claudius Secundus* a Roman contained in these four words :

HIC MECUM HABEO OMNIA.

Short and yet a sufficient commendation of *M. Sands* was this.

*Margarera Sandes,
Digna hac luce diuturniore,
Nisi quod luce meliore digna.*

And answerable thereunto is this, for a Gentleman of the same name.

*Who would live in others breath ?
Fame deceives the dead mans trust :
When our names do change by death :
Sands I was, and now am dust.*

Sir *Philip Sidney* (to whose honour I will say no more but that which *Maro* said of *Marcellus* nephew of *Augustus*, *Ostendunt terris hunc tantum fata, nec ultra Esse sinunt* ; which also was answered by the Oracle to *Claudius* the second Emperour, of his brother *Quintilius*) hath this most happily imitated out of French of *Mons. Bonivet*, made by *Joach. du Bellay*, as it was noted by Sir *George Buc* in his *Poetica*.

England, Netherland, the Heavens, and the Arts,
The Souldiers, and the World hath made six parts
Of noble Sidney; for who will suppose,
That a small heap of stones, can Sidney enclose?

England had his body, for she it fed,
Netherland his blood in her defence shed:
The Heavens have his soul, the Arts have his
fame,
The Souldiers the grief, the World his good name.

Upon the Golden Lion rampant in Gueles
of the House of *Albenye*, which the late
Earl *H. Fitz-Alan* bare in his Arms, as re-
ceiving the Earldom of *Arundel* from the
House of *Albenye*, one composed this Epi-
taph.

Aureus ille leo (reliqui trepidate leones)
Non in sanguineo nunc stat ut ante solo.
Nam leo de Juda vicit, vicioque pepercit,
Et secum patris duxit ad usque domos.
Sic cadit ut surgat, sic victus vincit, & illum,
Quem modo terra tulit, nunc Paradisus habet.

In the Cloyster of *New Colledge* in *Oxford*,
this following is written with a coal, for
one *Woodgate* who bequeathed 200 pound
to one, who would not bestow a Plate for his
memorial:


Heus Peripatetice,
Conde tibi tumulum, nec fide haredis amori:
Epitaphiumque

*Epitaphiumque compara,
Mortuus est, nec emit libris hæc verba ducentis.
WOODGATUS HIC SEPULTUS EST.*

Therefore the counsel of *Diego de Valles* is good, who made his own Tomb at Rome with this Inscription.

*Certa dies nulli est, mors certa, incerta sequentium
Cura: locet tumulum qui sapit, ante sibi.*

A Gentleman falling off his Horse, brake his neck, which suddain hap gave occasion of much speech of his former life, and some in this judging World, judged the worst. In which respect a good Friend made this good Epitaph, remembering that of Saint *Augustine*, *Misericordia Domini inter pontem, & fontem.*



*My friend judge not me,
Thou seest I judge not thee:
Betwixt the stirrop and the ground,
Mercy I askt, mercy I found.*

To the honour of Sir *Henry Goodyer* of *Polesworth*, a Knight memorable for his virtues: an affectionate Friend of his, framed this *Tetrastich*.

*An ill year of a Goodyer us bereft,
Who gone to God, much lack of him here left:
Full of good gifts, of body and of mind,
Wise, comely, learned, eloquent and kind.*

Short

Short and sufficient is this of a most worthy Knight, who for his Epitaph hath a whole Colledge in *Cambridge*, and commanded no more to be inscribed than this :

Virtute non vi.

Mors mihi lucrum.

*Hic jacet Gualterus Mildmay Miles, & uxor
ejus.*

Ipsè obiit ultimo die Maii, 1589.

Ipsa decimo sexto Martii, 1576.

Reliquerunt duos filios & tres filias.

Fundavit Collegium Emmanuelis Cantabrigiæ.

Moritur Cancellarius & Subthesaurarius Scaccarii, & Regiæ Majestati à consiliis.

Upon a young man of great hope, a Student in *Oxford* was made this :

*Short was thy life,
yet livest thou ever :
Death hath his due,
yet dyest thou never.*

* Hitherto I have presented to you amongst others, all the Epitaphs of the Princes of this Realm which I have found ; and justly blame-worthy might I be, if I should not do the same honour to the Princes of our time.

* *Queen Elizabeth*, a Prince admirable above her Sex for her Princely Vertues, happy Government, and long continuance in the same, by which she yet surviveth, and so
shall

shall, indeared in the memory not only of all that knew her, but also of succeeding Posterities, ended this transitory life at Richmond, the 24. of March, 1602. the 45. year of her Reign, and seventy of her Age.

Upon the remove of her body to the Palace of *Whitehall* by water, were written then these passionate doleful Lines :

**The Queen was brought by water to White-hall,
At every stroke the oars did tears let fall :
More clung about the Barge, fish under water
Wept out their eyes of pearl, and swam blind
after.*

*I think the Barge-men might with easier thighs
Have row'd her thither in her peoples eyes.
For how so ere, thus much my thoughts have scan'd
She'd come by water, had she come by land.*

* Another at that time honoured her with this : *H. Holland.*

*Weep greatest Isle, and for thy Mistress death
Swim in a double Sea of brackish water :
Weep little World for great Elizabeth,
Daughter of war, for Mars himself begat her ;
Mother of peace ; for she brought forth the later.
She was and is, what can there more be said ?
On earth the chief, in heaven the second Maid,*

* Another contrived this Distich of her :

*Spain's Rod, Rome's ruine, Netherland's relief :
Earth's joy, England's gem, world's wonder, Na-
tur's chief.*

Another

Another on Queen Elizabeth:

*Kings, Queens, mens judgments, eyes,
 See where your mirror lies ;
 In whom, her friends have seen
 A Kings state, in a Queen ;
 In whom, her foes survey'd
 A man's heart, in a Maid ;
 Whom, lest men, for her piety
 Should judge, to have been a Deity,
 Heaven since by death, did summon
 To shew, she was a woman.*

* But upon the stately Monument which King James erected to her memory, these Inscriptions are affixed. At her feet.

MEMORIE SACRUM.

* Religione ad primævam sinceritatem restaurata, pace fundata, Moneta ad justum valorem reduciã, rebellione domestica vindicata, Gallia malis intestinis precipiti sublevata, Belgio sustentato, Hispanica classe profligata, Hibernia pulsis Hispanis, & rebelibus ad deditiõem cõacõis, pacata; Reditibus utriusque Academię lege annonaria plurimùm adauctis, tota denique Anglia ditata, prudentissimeque Annos XLV. administrata, Elizabetha Regina victrix, triumphatrix, pietatis studiosissima, felicissima, placida morte septuagenaria soluta, mortales reliquos dum Christo jubente resurgant immortales, in hac ecclesia celeberrima ab
 ipsa

ipsa conservata, & denuo fundata, deposuit.

At her head this :

MEMORIE ÆTERNÆ.

* *Elizabethæ Angliæ, Franciæ, & Hiberniæ
Reginæ, R. Henrici VIII. filie, R. Henrici VII.
nepti, R. Edwardi IV. pronepti, patriæ parenti,
Religionis & bonarum artium altrici; plurima-
rum linguarum peritia præclaris, tum animi,
tum corporis dotibus, Regiisque virtutibus supra
sexum*

*Principi Incomparabili,
Jacobus Magnæ Britanniæ, Franciæ & Hiberniæ
Rex, Virtutum, & Regnorum hæres, bene merenti
piè posuit.*

* Her nearest Cousin *Mary Queen of Scots,*
Dowager of France, a Princess also incom-
parable for her princely endowments, after
her lamentable death was thus described :

*Regibus orta, auxi Reges, Reginaque vixi:
Ter nupta, & tribus orba viris, tria regna reliqui.
Gallus opes, Scotus cunx, habet Angla se-
pulchrum.*

* But the Magnificent Monument which
the King erected when he translated her Bo-
dy from *Peterborough* to *Westminster*; is thus
inscribed.

D. O. M.
Bonæ Memorix &
Spei æternæ,

Marie Stuartæ Scotorum Regina, Franciæ
Dotaria, Jacobi V. Scotorum Regis filix & hæ-
redis unica, Henrici VII. Ang. Regis ex Mar-
gareta majori natu filii (Jacobo IV. Regi Sco-
torum matrimonio copulata.) proneptis, Edw.
IV. Angliæ Regis ex Elizabetha filiarum natu
maximæ abneptis, Francisci II. Gallorum Re-
gis Conjugis, Coronæ Angliæ, dum vixit certæ
& indubitatæ hæredis, & Jacobi Magne Bri-
tanniæ Monarchæ potentissimi matris.

Stirpe verè regia & antiquissima pregnata
erat, maximis totius Europæ Principibus agnati-
one & cognatione conjuncta, & exquisitissimis
animi & corporis dotibus & ornamentis cumula-
tissima: Verùm ut sunt varix rerum humana-
rum vices, postquam annos plus minus viginti in
custodia detenta fortiter & strenuè (sed frustra)
eum malevolorum obtreçiationibus, timidorum
suspicionibus, & inimicorum capitalium insidiis
confluctata esset, tandem inaudito & infesto Re-
gibus exemplo securi percutitur.

Et contempto mundo, devicta morte, lassato
carnifice, Christo servatori animæ salutem, Ja-
cobo filio spem regni & posteritatis, & universis
cædis infausæ spectatoribus exemplum patientiæ
commendans piè, patienter, intrepide cervicem
Regiam securi maledictæ subjecit, & vitæ cadu-
cæ sortem cum cælestis regni perennitate commu-
tavit.

VI. Idus Februarii.
Anno Christi MDLXXXVII.
Ætatis, XXXXVI.

Obruta frugifero sensim sic cessite surgunt
Semina, per multos quæ latuere dies.
Sanguine sancivit fœdus cum plebe Jehova,
Sanguine placabant numina sancta patres :
Sanguine conspersi quos præterit ira Penates ;
Sanguine signata est quæ modo cedit humus.
Parce Deus, satis est, infandos siste dolores,
Inter funestos pervolet illa dies.
Sit Reges maculare nefas, ut sanguine posthac
Purpureo nunquam terra Britannia fluat.
Exemplum pereat cæse cum vulnere Christæ ;
Inque malum præceps auctor, & auctor eat.

Si meliore sui post mortem parte triumphet,
Carnifices sileant, tormina, claustra, cruces.
Quem dederant cursum superi Regina peregit :
Tempora leta Deus, tempora dura dedit.
Edidit eximium fato properante Jacobum,
Quem Pallas, Musæ, Delia fata colunt.
Magna viro, major natu, sed maxima partu
Conditur hic regum filia, sponsa, parens.
Det Deus ut nati & qui post nascentur ab illis,
Æternos videant hinc sine nube dies.

H. N. gemens P.

* For Prince Henry her Grandchild, of whose worth England seemeth unworthy, many excellent Epitaphs were composed every

every where extant; but this have I select-
ed.

Reader, wonder think it none,
Though I speak and am a stone,
Here is shrin'd celestial dust,
And I keep it but in trust.
Should I not my treasure tell,
Wonder then you might as well,
How this stone could chuse but break,
If it had not learnt to speak.
Hence amaz'd, and ask not me,
Whose these sacred ashes be.
Purposely it is conceal'd,
For if that should be reveal'd,
All that read would by and by,
Melt themselves to tears, and dy.

Within this marble Casket lies
A matchless jewel of rich prize,
Whom Nature in the worlds disdain,
But shew'd, and then put up again.

On Queen Anne.

March with his wind hath struck a Cedar tall,
And weeping April mourns, the Cedars fall,
And May intends no flowers her month shall
bring,
Since she must lose the flower of all the spring.
Thus Marches wind hath caused April
showers,
And yet sad May must lose her flower of
flowers.

Another on Queen Anne.

Thee to invite, the great God sent a Star,
 Whose nearest friend and kin, good Princes are :
 Who, though they run their race of men, and dye,
 Death serves but to refine their Majestie.
 So did our Queen her Court from hence remove,
 And left this earth, to be enthron'd above.

Then she is chang'd, not dead ; no good Prince
 dyes,
 But like the Sun, doth only set to rise.

On King James.

He that hath eyes, now wake and weep ;
 He whose waking was our sleep
 Is fallen asleep himself, and never
 Shall wake more, till wake for ever.
 Death's iron hand, hath clos'd those eyes
 That were at once, three kingdoms spies,
 Both to foresee, and to prevent
 Dangers, so soon as they were meant.
 That head, whose working brain alone
 Thought all mens quiet, but his own,
 Is fallen at rest (Oh) let him have
 The peace he lent us, to his grave.
 If no Naboth, all his raigne,
 Was for his fruitful Vineyard staine,
 If no Uriah lost his life,
 Because he had too fair a wife :
 Then let no Shimei's curses wound
 His honour, or prophane this ground :
 Let no black mouthed breath'd rank cur,
 Peaceful James his ashes stir.

*Princes are Gods, (O) do not then
Rake in their Graves to prove them men.*

Another on King James.

*For two and twenty years long care,
For providing such an heir,
Which to the Peace we had before,
May add twice two and twenty more.
For his days travels, and nights watches,
For's crasie sleep stollen by snatches,
For two fierce Kingdoms wound in one,
For all he did, and meant t' have done.
Do this for him, write o're his dust,
James the Peaceful, and the Just.*

On the King of Sweden.

*Seek not Reader here to find
Entomb'd, the throne of such a mind,
As did the brave Gustavus fill,
Whom neither time nor death can kill:
Go and read all the Cæsar's Aëts,
The rage of Scythian Cataracts;
What Epire, Greece, and Rome hath done;
What Kingdoms Goths and Vandals won:
Read all the Worlds heroick story,
And learn but half this Hero's glory.
These conquered living, but life flying,
Reviv'd the foes: he conquer'd dying,
And Mars hath offered at his fall
An Hecatomb of Generals:
The great Comparer could not tell
Whence to draw out his Parallel.*

Then do not hope to find him here,
 For whom earth was a narrow sphere.
 Nor by a search in this small marble room,
 To find a King so far above a Tomb.

Another.

Upon this place the great Gustavus dy'd,
 While victory lay weeping by his side.

Upon the Tomb of the heart of Henry the
 third, late King of France, slain by a Jacobine
 Fryer, 1589.

Whether thy choice or chance thee hither brings;
 Stay Passenger, and wail the hap of Kings.
 This little stone a great Kings heart doth hold,
 That rul'd the fickle French, and Polacks bold,
 Whom with a mighty warlike host attended
 With trayterous knife, a cowled monster ended.
 So frail are even the highest earthly things,
 Go passenger, and wail the fate of Kings.

Upon the Duke of Richmond and Lenox.

Are all diseases dead, or will death say
 He might not kill this Prince the common way?
 It was even thus, and time with death conspir'd,
 To make his death as was his life admir'd.
 The Commons were not summon'd now I see,
 Merely to make laws, but to mourn for thee:
 No less than all the Bishops might suffice
 To wait upon so great a sacrifice:
 The Court the Altar was, the waiters Peers,

The

*The Myrrhe and Frankincense great Cæsars tears,
A funeral for greater pomp and state,
Nor time, nor death, could ever celebrate.*

Upon Sir Francis Vere.

*When Vere sought death, arm'd with his sword
and shield,
Death was afraid to meet him in the field:
But when his weapons he had laid aside,
Death like a coward struck him and he dy'd.*

*Upon Master Edmund Spencer the famous
Poet.*

*At Delphos shrine one did a doubt propound,
Which by the Oracle must be released,
Whether of Poets were the best renown'd,
Those that survive, or those that be deceased.
The God made answer by divine suggestion,
While Spencer is alive it is no question.*

*Qui fide antiqua, & opera assidua
Britannicam antiquitatem
Indagavit,
Simplicitatem innatam honestis
studiis excoluit,
Animi solertiam candore illustravit,
Gulielmus Camdenus ab Eliz.
R. ad Regis Armorum (Clarentii
titulo) dignitatem evocatus.*

*Hic spe certa resurgendi in
Christo S. E.*

Q.
Obiit Anno Dom. 1623. 9 Novembris
Aetatis suae 74.

Upon Mr. Michael Drayton's Monument in
Westminster.

Do pious Marble, let thy Readers know
 What they and what their children owe
 To Drayton's name, whose sacred dust
 I recommend unto thy trust.
 Protect his Mem'ry, and preserve his story,
 Remain a lasting Monument of his glory,
 And when thy ruine shall disclaim
 To be the treasurer of his name;
 His name that cannot die shall be
 An everlasting Monument to thee.

Isaacus Casaubonus.

(O Doctiorum quicquid est assurgite
 Huic tam colendo nomini.)

Quem Gallia reip. literaria bono
 Peperit, Henricus IV. Francorum Rex
 Invidiosissimus Lutetiam literis suis
 Evocatum, Bibliotheca sua praefecit,
 Charumque deinceps dum vixit habuit.
 Eoque terris erepto Jacobus Mag. Brit.
 Monarcha Regum doctissimus doctis
 Indulgentiss. in Angliam accivit,
 Munifice fovit, Posteritasque ob
 Doctrinam aeternam mirabitur.
 H. S. E. invidia major.

Obiit

Obiit etern. in Christo vitam anhelans

Kal. Jul. MDCXIV. Ætat. LV.

Viro opt. immort. digniss. Tb. Mortonus Ep. Dunelm.

Jucundissima quoad frui licuit consuetudinis

Memor Pr. S. L. CV. MDCXXXIV.

Qui nosse vult Casaubonum,

Non saxa sed chartas legat

Superfuturus marmori,

Et profuturus posteris.

But I fear now I have overcharged the Readers mind, with doleful, dumpith and uncomfortable Lines; I will therefore for his recomfort, end this part with a few conceited, merry, and laughing Epitaphs, the most of them compos'd by Master *John Hoskins* when he was young, and will begin with the Bellows maker of *Oxford*.

*Here lieth John Cruker, a maker of Bellows,
His crafts-master and King of good fellows,
Yet when he came to the hour of his death,
He that made Bellows, could not make breath.*

Thomas Elderton, who did arm himself with Ale (as old Father *Ennius* did with Wine) when he ballated, had this, in that respect made to his memory.

*Hic situs est sitiens atque ebrius Eldertonus,
Quid dico, hic situs est? hic potius sitis est.*

Of him also was made this.

Here is Elderton lying in dust,
Or lying Elderton, chuse which you lust.
Here he lies dead, I do him no wrong,
For who knew him standing, all his life long?

Some wise man was he, and so reputed,
for whom this was composed.

Here lieth Tom Nick's body,
Who lived a fool and dyed a Nody:
As for his soul ask them that can tell,
Whether fools souls go to heaven, or to hell.

Neither may this offend any, for that of Du-
randus the old Priest is little better.

Hic est Durandus positus sub marmore duro,
An sit salvandus ego nescio, nec ego curo.

* And this following of an Usurer is of
the same strain.

Here lies ten in the hundred
In the ground fast ram'd:
'Tis an hundred to ten,
But his soul is damn'd.

Miserable was Hermon, who when he had
only dreamed that he had disbursed money,
died for wo; likewise Pheidon who wept not
for that she should die, but that his burial
would cost four shillings. But most mise-
rable was that pinch-penny Hermocrates,
that

that in his last will and testament made himself his own sole heir and executor of all he had, and yet refused to live when he might, because he would not be at charge of a purgation. And our Countrey-man old *Sparges* might seem to be of his tribe, for whom was made,

*Here lyeth father Sparges,
That dyed to save charges.*

Master *Wills* Doctor of Physick who died lately at *Vienna*, would often say he would have this verse only for his Epitaph.

Here lyeth willing Wills.

But a friend of his that knew him to be Capricious, wished him to adde one verse more to make up rime after the manner; but when he said, he had nothing he might adde more, one *extempore* said, it might be well made up thus.

*Here lyeth willing Wills
With his head full of Wind-mills.*

For one that had continual new encounters in his own mind, and crammed his head with contrary discontents, I have heard this.

*Here lyeth he,
Which with himself could never agree.*

And

And for another contentious companion
was made this.

*Here lyes the man who in life
With every man had law and strife ;
But now he is dead and laid in grave,
His bones no quiet rest can have.
For lay your ear unto this stone,
And you shall hear how every bone
Doth knock and beat against each other.
Pray for his soules health, gentle brother.*

You shall have this out of the Cathedral
Church of Norwich, whatsoever you account of
it.

*Under this stone
Lyes John Knapton,
Who died just
The xxviii. of August,
M. D. XC. and one,
Of this Church Peti-Canon.*

Upon merry Tarlton, I have heard this.

*Hic situs est cujus vox, vultus, actio possit
Ex Heraclito reddere Democritum.*

*Hery lyeth Richard a Preené,
One thousand, five hundred, eighty nine,
Of March the xx. day.
And he that will die after him may.*

*Here lyeth he who was born and cryed,
Told threescore years, fell sick, and dyed.*

Here

Here lyes the man whose horse did gain
 The Bell in race on Salisbury plain :
 Reader, I know not whether needs it,
 You or your horse rather to read it.

Here lyes the maiz that madly slain
 In earnest madness did complain
 On nature, that she did not give,
 One life to lose, another to live.

Here lies, the Lord have mercy upon her,
 One of her Majesties maids of Honour :
 She was both young, slender and pretty.
 She died a maid, the more the pity.

Here lyes a gallant, a gentleman of note,
 Who living could never change a groat.

Here lyes Tom Dashe that notable Raylour,
 That in his life ne're paid Shoemaker, nor Tay-
 lour.

One stone sufficeth (loe what death can do)
 Her that in life was not content with two.

Here lyeth C. under ground,
 As wise as L. thousand pound.
 He never refused the Wine of his friend,
 Drink was his life, and drink was his end.

Here lyeth N, a man of fame,
 The first of his house and last of his name.

At *Farlam* on the west marches toward
Scotland near *Naworth* Castle.

John Bell broken-brow
Lies under this stean :
Four of mine een sons
Laid it on my weam.
I was a man of my meate,
Master of my wife ;
I lived on mine own land
Without mickle strife.

For old *Th. Chureyard* the poor Court Po-
et this is now commonly current.

Come *Aleçio* and lend me thy torch,
To find a Chureh-yard in the Chureh-porch.
Poverty, and Poetry this tomb doth enclose,
Therefore Gentlemen be merry in Prose.

With these memorials of the dead which
give a little living breath to the dead (for as
he saith, *Mortuorum vita in memoria vivorum
posita est*) I conclude :

*Et veniam pro laude peto, laudatus abundè
Non fastiditus si tibi Lectior ero.*

In *Saint Pauls* was this.

Here lyes John Dod, a servant of God, to
whom he is gone ;
Father or Mother, Sister or Brother, he never
knew none,

*A Headborough, and a Constable, a man of fame,
The first of his house and last of his name.
Dyed, buried, and deceast the fifteenth of May,
One thousand, five hundred, and fifteen, being
Whissonmunday.*

On Master Burbidge the Tragedian.

Exit Burbidge.

On Master Weymarke, a constant walker in
Pauls.

Defessus sum ambulando.

Upon a Puritanical Lock-Smith.

*A zealous Lock-Smith dy'd of late,
And did arrive at heaven gate,
He stood without and would not knock,
Because he meant to pick the lock.*

In Saint Mary Saviours this.

*Here lyes William Emerson,
Who lived and dyed an honest man.*

Upon a Gentlewoman, whose husbands
love to her broke her heart, he writing himself
this Epitaph.

*These lines with golden letters I have fill'd,
Here lies that wife whose husbands kindness
kill'd.*

Upon

Upon the Matyrdome of Saint *Alban* painted in glafs this.

*The image of our frailty, painted glafs,
Shews where S. Albans life and ending was :
A Knight beheads the Martyr, but see soon
His eyes dropt out, seeing what he had done :
And leaving there one head seem'd with a tear
To wail the other head, lay mangled there :
Because his eyes before no tears would shed,
His eyes like tears themselves fell from his head.
O miracle, that when Saint Alban dies,
The murtherer himself weeps out his eyes.*

Not of a much finer thred is this Epitaph written upon one *Hubberton* in the North Countrey.

*Here ligs John Hubberton,
And there ligs his wife,
Here ligs his dagger,
And there ligs his knife :
Here ligs his daughter,
And there ligs his son,
Heigh for brave John Hubberton.*

One to shew the good opinion he had of his wifes soul departed, who in her life time was a notorious shrew, writes upon her this Epitaph.

*We lived one and twenty year
As man and wife together :
I could not stay her longer here,
She's gone I know not whither.*

But

But did I know, I do protest
 (I speak it not to flatter)
 Of all the women in the world,
 I swear I'd ne're come at her.
 Her body is bestowed well,
 This handsome grave doth hide her,
 And sure her soul is not in hell,
 The divel could ne're abide her :
 But I suppose she's soar'd aloft,
 For in the late great thunder,
 Me thought I heard her very voice,
 Rending the clouds asunder.

Upon a couple who equally used to brawl
 one with the other, was written this Epi-
 taph.

*Hic jacet ille, qui centies & mille,
 Did scold with his wife :
 Cum illo jacet illa qua communis in villa
 Did quittance his life :
 His name was Nick, the which was sick,
 And that very male :
 Her name was Nan, which lov'd well a man,
 So Gentlemen, Vale.*

Upon one Master *Thomas Penistone*, a Gen-
 tleman of an ancient family, and allyed to
 many more, who sometime was one of the
 Clerks of the Council to *Queen Elizabeth*,
 upon a stone in a Pillar of the Cathedral
 Church of *Rochester*, is engraven this plain
 Epitaph.

*Learning, Worship, Credit, Patrimony,
Wit, Wealth, Alliance, Wife and Progeny,
Servants and Friends: all this (alas) had be,
Yet lyeth now in dust here, as you see,
And so do thousands moe, and so shall ye.
He did but follow those that went before,
And you shall follow him, and others more
Shall follow you; small difference in the matter,
But that some go before and some come after.*

Upon one of a base condition, yet in respect of his name, would have claimed kindred of a most Noble Family, and being a notorious liar, was this written.

*Here lyes M. F. the son of a Bearward,
Who would needs bear Arms in despite of the
Herhaught.*

*Which was a Lyon as black as a Feat-stone,
With a sword in his paws instead of a whetstone,
Five sons had this lyer, 'tis worth the revealing,
Two arrant lyers, and three hang'd for stealing.
His daughters were nine, never free from sores,
Three crooked Apostles, and six arrant whores.*

Upon a Dyer I find this written.

*He that dyed so oft in sport,
Dyed at last, no colour for't.*

Not much unlike to the former is this written upon a Cobler named Cosier.

Come gentle Reader, gentle friend,
 And here behold poor Cofiers end.
 Longer in length his life had gone,
 But that he had no Last so long.
 O mighty Death! whose art can kill
 The man that made soles at his will.

On a child drowned catching of an Apple.

Disce meo malo, posse carere malo.

Upon the untimely death of a child.

As careful Nurses to their bed do lay (play:
 Their children, which too long would wantons
 So to prevent all my ensuing crimes,
 Nature my Nurse laid me to bed betimes.

On a youth that died with grief.

Surpris'd by grief and sickness, here I lye,
 Stopt in my middle race, and soon made dead,
 Youth do not grutch at God, if soon thou dye,
 But know he trebles favour on thy head,
 Who for the mornings work, equals the pay
 With those that have indur'd the heat of day.


On rich Hewet.

Here lyes rich Hewet a Gentleman of note,
 For why he gave three Owls in his coat,
 Ye see he is buried in the Church of Saint Paul,
 He was wise, because rich, and now you know all.


In Saint Martins in the fields.

Here lies Richard Hobbs,
Yeoman of the Roabs
To our late Sovereign Queen Mary,
And dyed on Ash-wednesday being the 19. of Fe-
bruary,
One thousand five hundred, sixty and one,
On whose soul Jesus have mercy, Amen.


Upon John Death.

 Here lies John Death the very same,
That went away with a cousin of his name.

Upon one that was blind and deaf.

 Here lyes Dick Freeman.
That could not hear nor see man.

Upon one that was bald.

 Here lyes John Baker inrolled in mould,
That never gave a penny to have his head poult'd.
Now the Plague & the Pox light on such a device,
That undid the Barber and starv'd up the Lice.

Upon one Jarret a Grocer buried in Saint
Mary Saviours in Southwark, 1626.

Some call'd him Garret, but that was too high,
His name was Jarret that here doth lye:
Who in his life was tost on many a wave,
And now he lyes anchored in his own grave.

The

*The Church he did frequent, while he had breath,
He desired to lye therein after his death.
To heaven he is gone, the way before,
Where of Grocers there is many more.*

Upon *Simon Vadloe* Vintner, dwelling in Fleet-street, at the sign of the Divel and Saint Dunstane.

*Apollo & cohors Musarum,
Bacchus vini & uvarum,
Ceres pro pane & cervisia,
Adeste omnes cum tristitia;
Diique Deaque lamentate cuncti
Simonis Vadloe funera defuncti.
Sub signo malo bene vixit, mirabile!
Si ad caelos recessit, gratius Diabole,*

We will now come nearer to our times, and shew you the fertility of our modern wits in some few, but extraordinary pieces of various invention, upon several subjects, some grave and serious, others witty ridiculous, as

Upon a Butcher that married a Tanners daughter.

*A fitter match hath never bin,
The flesh is married to the skin.*

I found this written upon the Doom Church in *Utrecht*, upon *Cain* and *Abel*,

Abel: *Sacrum pingue dabo, non macrum sacrificabo.*

Cain: *Non dabo pingue sacrum, sacrificabo macrum.*

Upon two beautiful children, a brother and sister, who wanted each of them an eye.

*Lumine Acon dextro caruit, Leonilla sinistro,
Et potuit forma vincere uterque Deos:
Parve puer, lumen quod habes concede sorori,
Sic tu cæcus AMOR, sic erit illa VENUS.*

Englified thus.

*Thou one-ey'd Boy, whose sister of one mother,
Matchless in beauty are, save one to th' other:
Lend her thine eye, sweet Lad, and she will prove
The Queen of Beauty, thou the God of Love.*

On a Gold-Smith that tip'd a stone-jugg with silver.

*He that did tip stone-jugges about the brim,
Met with a black pot, and that pot tip'd him.*

Upon two Lovers who being espoused, dyed both before they were married.

*She first deceas'd, he for a little tryed
To live without her, lik'd it not, then dyed.*

Mans life.

*Man is a glass, life is as water
That's weakly wall'd about :
Sin brings in death, death breaks the glass,
So runs the water out.*

Upon a young Gentlewoman.


*Nature in this small volume was about
To perfect what in woman was left out :
But fearing lest a piece so well begun
Might want preservatives when she had done ;
Ere she could finish what she undertook,
Threw dust upon it, and shut up the book.*

*Here lyes a woman, no man can deny it,
That rests in peace although she liv'd unquiet.
Her husband prays if by her grave you walk,
You'd gently tread, for if awak'd, she'l talk.*

Upon Master Parsons, Organist at Westminster.

*Death passing by, and hearing Parsons play,
Stood much amazed at his depth of skill,
And said, this Artist must with me away,
(For Death bereaves us of the better skill)
But let the Quire while he keeps time, sing on,
For Parson rests, his service being done.*


Upon Master Charles Wray, son to Sir William Wray, who died at sixteen or seventeen years of age, and lyeth buried in Ashbie Church in Lincolnshire.


 When I in Court had spent my tender prime,
 And done my best to please an earthly Prince,
 Even sick to see how I had lost my time,
 Death pitying mine estate, remov'd me thence,
 And sent me (mounted upon Angels wings)
 To serve my Saviour and the King of Kings.

Epitaphium Honoratissimæ Heroinæ JANÆ
 Wintoniæ Marchionissæ ædibus suis Basingæ
 defunctæ.

Inclyta JANA jaces hoc Marchionissa Sepulchro,
 Cestrensis patri gloria sola soli.
 Quam non usque adeo tituli, non census honores,
 Stemmata magnorum sanguine ducta ducum;
 Non tua qua Triviæ certabas forma Dianæ
 Dicere & Idaliam vel superasse Deam;
 Quàm pietas tua grata Deo, quàm peçiore casto
 Religionis amor, vitæque labe carens:
 Quàm roseo residens generosa modestia vultu,
 Absque supercilii nube benigna manus.
 Oh quam te memorem! superi nova civis Olympi,
 Diva anima æternum consociata Deo;
 Angelicis ubi mista choris agis alta triumphos,
 In patriam, fragili carne soluta, rediis.

Upon a Collier.


 Here lyes the Collier John of Nashes,
 By whom Death nothing gain'd he swore:
 For living he was dust and ashes,
 And being dead he is no more.

A Gentleman who dwelt at *Bermington* in
Holland, wrote this Distich in Latine upon his
wife buried at *Westerkeale* in *Lincolnshire*.

Quæ pia, quæ prudens, quæ provida, pulchra fuisti,
Uxor in æternum, chara MARIA, vale.

Upon an Usurer.

Here lyes he underneath this stone,
That whilst he liv'd did good to none.
And therefore at the point to dye,
More cause had some to laugh than cry.
His eldest son thought he had wrong,
Because he lingered out so long,
But now he's dead, how erè he fares,
There's none that knows, nor none that cares.

On a Miller.

Death without warning was as bold as brief,
When he kill'd two in one, a Miller and a thief.

On a Wrestler.

Death to this wrestler gave a fine fall,
That trip'd up his heels, and took no hold at all.

Upon a rich Countrey Gentleman.

Of Woods, of Plains, of Hills and Dales,
Of Fields, of Meads, of Parks and Pales,
Of all I had, this I possess,
I need no more, I have no less.

On the Proverb, *Quot capita, tot sententia.*

*So many heads, so many wits, fie, fie,
Is't not a shame for Proverbs thus to lie?
My self, though my acquaintance be but small,
Know many heads that have no wit at all.*

If ye be melancholily disposed, peruse
these heroick lines, penned surely by the
Prince of Poets of his time in France,

*Antonius Areria, which Authour I keep
as a Jewel, de Bello Romano.*

*O Deus omnipotens fortunam quando tuabis,
Quæ fuit in guerra tunc inimica mihi?
Perd. r' garsetas omnes fecit atque cavalios,
In campo Romæ quando batelha fuit,
Atque ego pensabam personam perdere charam,
Sed bene gardavit tunc mea membra Deus.
Nam Christum Dominum de grando corde pre-
gabam,
Et sanctam matrem fortiter atque suam,
Omnes & sanctos & sanctus de paradiso.
Devotus grandus atque fidelis eram.
De tali guerra non escapare putabam,
Et mihi de morte granda paora fuit.
Pou Pou bombarde tota de parte putabant,
Dixisses nigrus ile Diablus erat.
Tiff taff tof & tif dum la bombarda pisognat,
Garda lus gambus nec tibi blesset eas, &c.*

Impossibilities.

Embrace a Sun-beam, and on it
 The shadow of a man beget.
 Tell me who reigns in the Moon.
 Set the Thunder to a tune.
 Cut the Axel-tree that bears
 Heaven and Earth, or stop the Sphears
 With thy finger; or divide
 Beggery from lust and pride.
 Tell me what the Syrens sing;
 Or the secrets of a King,
 Or his power, and where it ends,
 And how far his will extends.
 Go and find the bolt that last
 Brake the clouds, or with like haste
 Fly to the East, and tell me why
 Aurora blushes: if to lie
 By an old man trouble her mind,
 Bid Cephalus be less unkind.
 Canst thou by thine art uncase
 The mysteries of a Courtiers face?
 Canst thou tell me why the night
 Weeps out her eyes? If for the sight
 Of the lost Sun, she puts on black,
 Post to his fall, and turn him back.
 If not for him, then go and find,
 A Widow, or all woman-kind,
 Like to their outward shew, and be
 More than a Delphian Deity.

Anagramms.

Upon *Henry the Fourth King of France,*
slain by *Ravillac.*

Henricus IV. Galliarum Rex,
In herum exurgis Ravillac.

Upon *Queen Anne.*

Anna Britannorum Regina
In Anna regnantium arbor.
Elizabetha Stevarta
Hæc Artes beata velit.

Upon a fair Lady, the Lady *Ann Dudlie*
in *Italian.*

Anna Dudleia
E la nuda Diana.

Upon Master *John Dowland* the famous Lu-
tanist.

Joannes Doulandus
Annos ludendo hausit.
Maria Mentas
Tu à me amaris.
Dame Elianor Davies,
Never so mad a Lady.

Upon a brave Lady living in *Norfolk.*

*Amie Mordaunt
Tum more Dianam
Me induat Amor
Nuda O te miram.*

Sir *Thomas Ridgewaie* being Treasurer of Ireland, gave for his Crest a Camel kneeling under his burthen, whereupon this Anagram fortunately fell upon his name.

*Thomas Ridgewaie.
Mibi Gravato, Deus.*

Palindromes are those where the syllables are the same backward and forward, these also are of fine invention: as

A Noble Lady in Queen *Elizabeths* time being for a time forbidden the Court for being over-familiar with a great Lord in favour; gave this Emblem, the Moon covered with a cloud, and underneath,

Ablata, & alba.

A great Lawyer, as well this, the same also backward and forward:

Si nummi immunis.

Which may be englished,

Give me my fee, and I warrant you free.

A Scholar and a Gentleman living in a rude Country Town, where he had no respect, wrote this with a Coal in the Town Hall.

Subi dura à rudibus.

At Cadiz in Spain is to be seen this mad Epitaph of one whose name was *Insanus*.


Leñor.

Hic Insanus jaceo, & nisi tu me insanius fuisses, non huc ad ultimas orbis partes me questum accessisses.

Vale & sapi.

Those devices that express Names by bodies are termed *Rebus*, in old times esteemed ingenious devices, but in ours ridiculous.

Master *Newbury* the Stationer, devised for himself an Ewtree with the Berries, and a great N. hanging upon a Snag in the midst of the Tree, which could not chuse but make *Newbery*.



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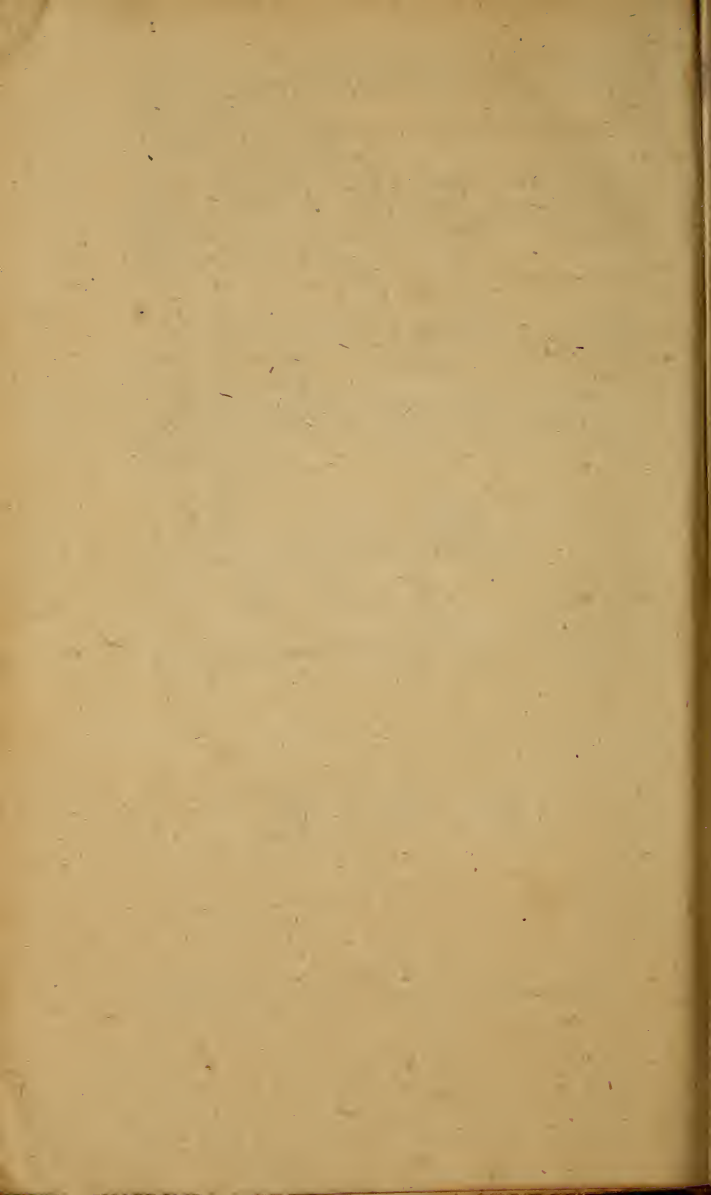
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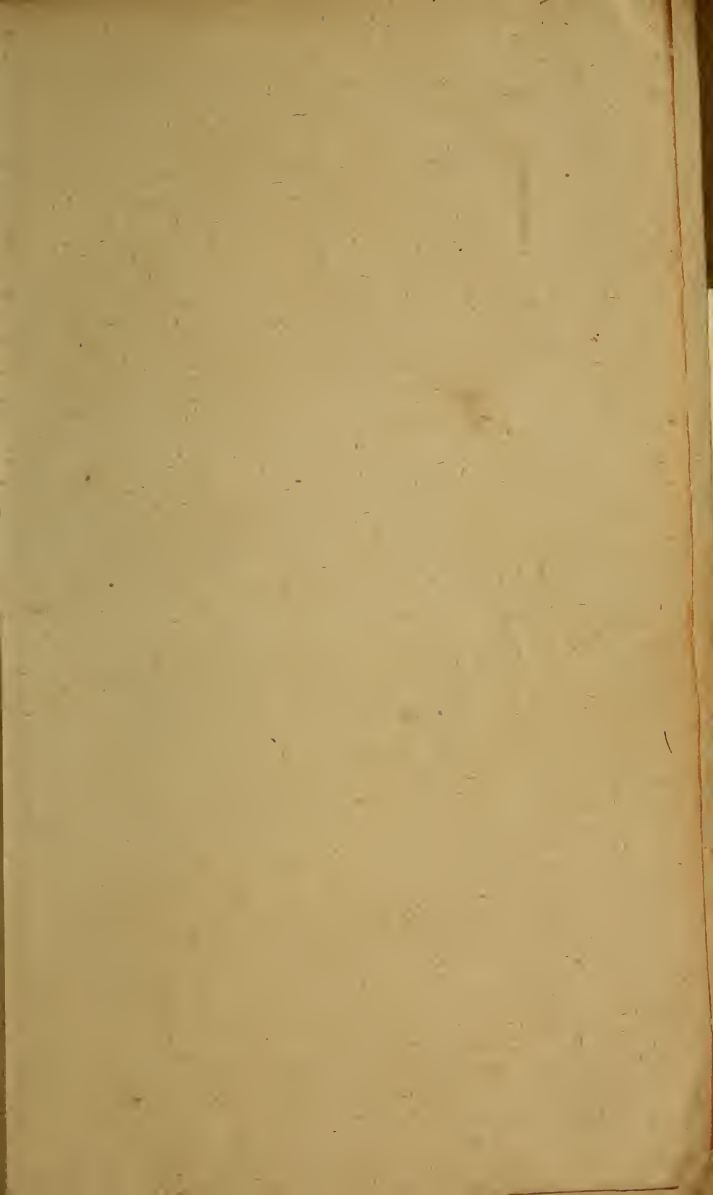
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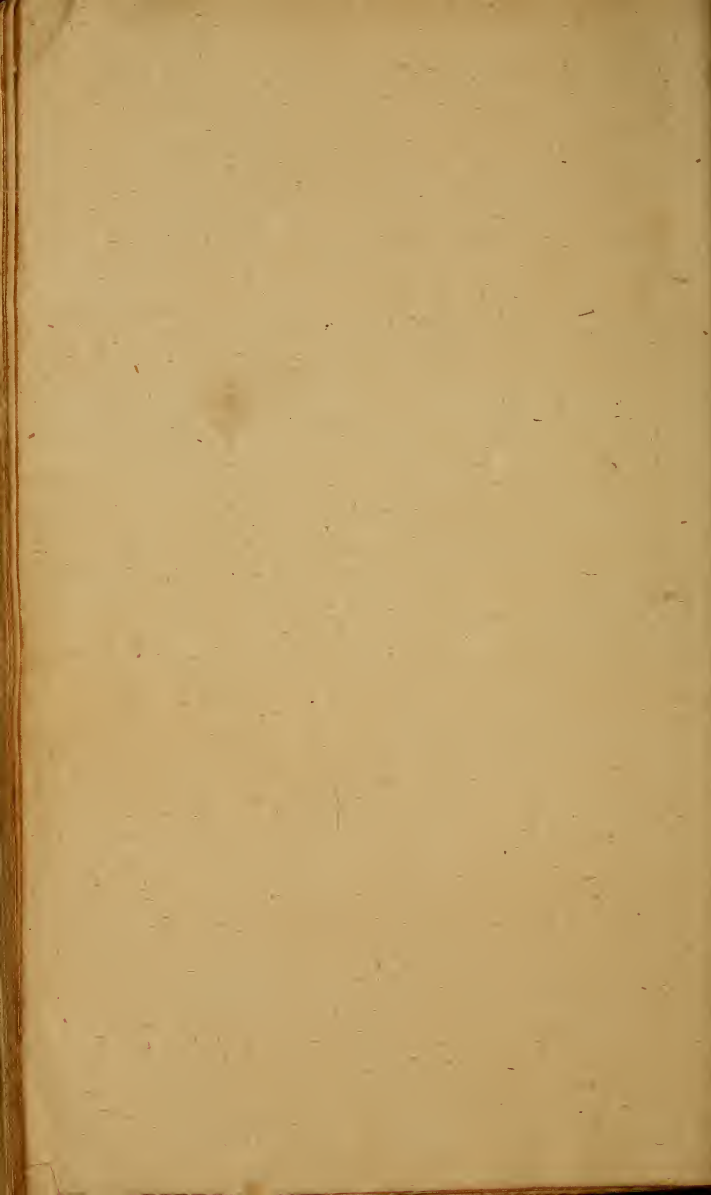
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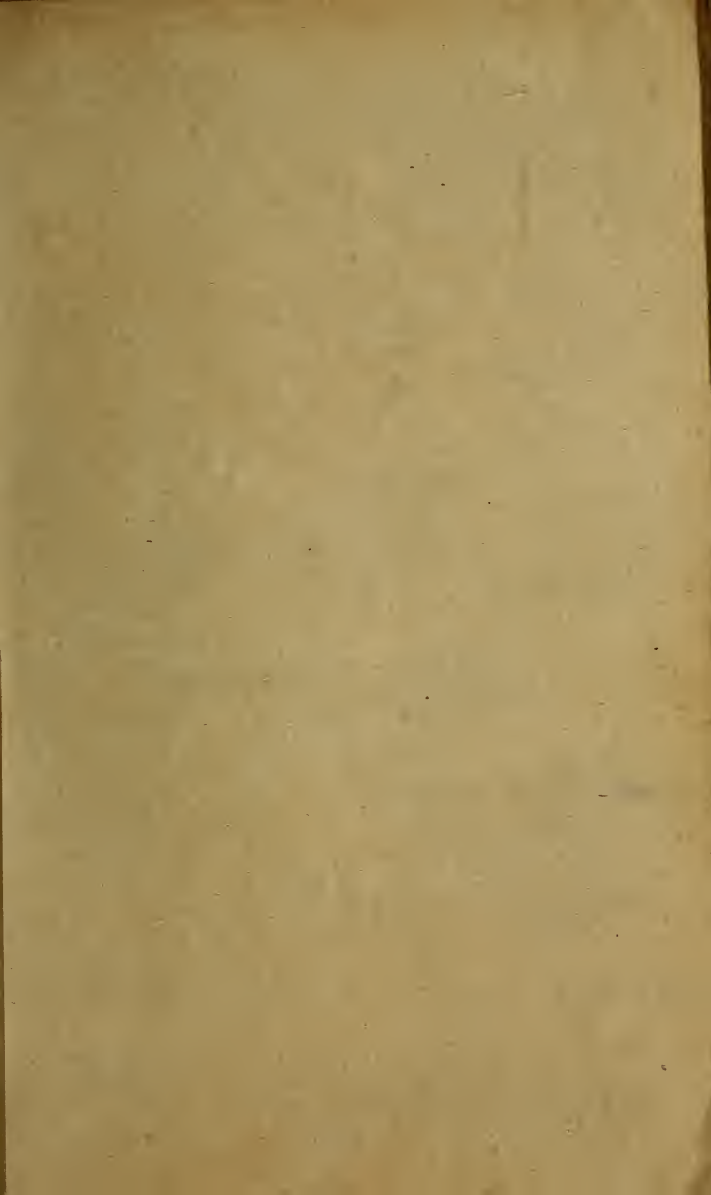
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